The Commonweal

A Weekly Review of Literature, The Arts and Public Affairs

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CATHOLIC PRESS MONTH

THE CATHOLIC press of our country is engaged once more in a concerted effort during the month of February to impress upon its readers the basic reasons why that press is essential to the well-being of both the Church and the nation, and why, therefore, it should be read by every Catholic family in the land. This annual rally of the organized forces of Catholic journalism has become increasingly valuable as more and more it has developed a program which systematically carries on the most necessary part of the apostolate of the Catholic press, namely, the education of Catholics themselves, both juvenile and adult, as to the need for, and the duty of, supporting the Catholic press. It is principally through the National Catholic Welfare Conference's Study Club Committee that this educational work is carried on, and through which it permeates, slowly, perhaps, but thoroughly, the general Catholic consciousness. Second only to the great contribution which the N.C.W.C. News Service renders to the Catholic press is this yearly campaign in which the main departments of the bishops' national organization all cooperate, through the Study Club Committee, in building up a permanent body of readers and supporters of the hard-pressed and badly handicapped papers and magazines which are the literary organs of the Faith.

Bishop Boyle, the chairman of the N.C.W.C. Press Department, calls attention to the many problems of the Catholic press in the statement issued by him in connection with the general campaign of our Catholic Press Month. It is indeed fortunate for our harassed and struggling journalism that its episcopal director and patron possesses so keen an appreciation of the fundamental problems of the Church's literary auxiliaries and so deep and helpful sympathies for what may be termed its qualitative values. As he points out

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so clearly, and so candidly, our Catholic papers, especially those which exist primarily to disseminate news, when compared with the tremendous mass of secular newspapers, pouring forth by the tens of millions of copies, in thousands of separate editions, every day, indeed, every hour of the day, everywhere throughout the land—copiously illustrated, technically equipped beyond anything possible to the Catholic press—seem to appear "out of the fashion and of as little importance as a paleontological specimen."

Many American Catholics are as much inclined to estimate the value even of journalism by standards of quantity rather than of quality as are their non-Catholic neighbors. And to such Catholics, the fact that the Catholic papers cannot compare as money-makers, or as mass-producers of great editions, settles all questions as to their importance. They have no importance, when so judged. They do not count. But we Catholics, as Bishop Boyle points out, "are far more pagan than we think. We absorb pagan secularism from the social world in which we live, from the business and industrial employments in which we are engaged, and especially from the forms of recreation which we permit ourselves. The theatre, the magazines, the best sellers, conversations with our friends, radio talks and entertainment—all are infused with an atmosphere so passively hostile to the Faith, that neglect of the Faith, of its practises, and of its code of morals seems the normal thing. We fit in more comfortably, especially if we are weaklings, when we attend less to the teachings and mandates of the Faith. If we have no correctives, we die spiritually. Neglect of the Faith will seem the normal and proper thing, and an attitude of apology for it and a kind of shamefacedness in its profession and practise will become a permanent quality in us. There are many correctives of this greensickness which often afflicts old and young, but especially the young, who are the more susceptible. Perhaps the very best of the purely natural correctives is a regular reading of Catholic comment upon men and affairs, as it appears in the columns of a Catholic journal."

Bishop Boyle goes straight to the root of the problem in such words. For as he so lucidly points out, Catholic periodicals have no special reason for their existence "except the fact that they are propagandist in character, agencies through which the traditional Faith of Christendom expresses itself to readers by many avenues of journalistic approach and in attractive and cogent literary forms." By "propagandist," of course, Bishop Boyle means something entirely different to that which is ordinarily meant by the term. "Propaganda" for the Catholic press is what "propaganda" is for the Church itself: the spreading, the elucidation, the nourishment, the propagation of the truths of the Christian religion, the Faith. It is not the coloring, or the falsification, of news and views in partizan favor of some special secular cause, from national or racial idolatry down to some narrow political or commercial interest.

Now it cannot be denied that, generally speaking, the best of secular periodicals is rarely to be found exerting a continuous and consistent influence that harmonizes with, even although it does not directly promote, the teachings, and the intellectual climate, so to speak, of the Catholic faith. Now and then, to be sure, the better secular periodicals are to be found fighting on the side of the angels of sound morals, of spiritual and intellectual health; but at other times their lack of a true and tested criterion, which only the Church can supply, betrays them into the wildest and most erroneous courses. And as for the great bulk of the lesser journals of the day, their influence is almost wholly injurious. Hence, as the Bishop says, "even if the secular journals possess an indisputable technical superiority, there is still the most valid argument in the world for the Catholic choice. The Catholic publication is an agency of the Faith. It is a species of sacramental, through which the Catholic individual and the Catholic family attain a degree of spiritual enrichment, and an increase in the strength with which they adhere to supernatural truth and to the historic Faith of Christendom. The Catholic journal or magazine expresses the world of the supernatural to the mortal and passing world of our time." It might be added to Bishop Boyle's impressive words that in this hour of tragic crisis in the world, the value of the Catholic journal is greater than at any previous time in history.

Week by Week

The Trend of Events

ANOTHER inflation scare was possibly the biggest thing of the week. Mr. Roosevelt, dispatching a valuable holograph to Congress, vetoed the bonus bill, but Congress was bound not to increase the difficulties of election year. In itself this bonus is not a threat to the stability of the nation's finances. But the legislation serves as further proof that Uncle Sam is widely identified with Santa Claus—an approximation devoutly to be wished by all who feel that a dollar got is better than a dollar earned. The veterans, for their part, intend to embark on still further campaigns. In about ten years, many of the boys who heeded the call of 1917 will have turned pretty grey; and what could be more desirable than a special patriotic pension, testifying each month to the prowess of a former private in Company B? Of course a variety of other designs on the Federal Treasury exist, some

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of them hopeless but others far too seductive to be dismissed as politically unimportant. But though when added these constitute a menace to financial stability, there seems to be no immediate reason for anticipating inflation in other than the mild forms now prevalent. The likelihood is, for example, that relief as such will become the affair of states and communities. Substantial grants of money may be required to effect the transfer, but in all probability local sales and nuisance taxes will become the principal sources of relief revenue. These are certainly hedges against inflation, as all widely distributed levies are. Accordingly one is inclined to believe that the excitement of the past week has been rather considerably overdone. A further marked rise in security prices may well be expected, as a result of the simple fact that huge sums of money must be invested.

MR. SMITH was in excellent form at the Liberty League dinner. In many ways, the speech was the best he has made in years; and it would be ridiculous to doubt either the sincerity which animated him, or the effectiveness with which he fired this and that shot. Public antagonism to several outmoded and useless experiments sponsored by the New Deal found expression in phrases such as only Mr. Smith can coin—phrases which strike home in inimitable Happy Warrior fashion. Nevertheless we feel obliged to dissent strongly from the peroration, which all but identified every species of reform government with Moscow. If it were true that no important changes can be made in the Constitution without succumbing to the malady of universal Leninism, we Americans should find ourselves in really dire peril. For then any deviation from the straight and narrow path would automatically bring doom. More important, however, is the fact that Mr. Smith himself probably does not actually believe in his final remarks. He succumbed momentarily to the temptation of saying something quite rhetorical, and in so doing hardly noticed what assistance he was rendering to reactionary demagogs with a can of "red" paint they are anxious to spread over well-nigh everything in the shape of social thinking. It must be borne in mind that the color will be (and has been) daubed over much Catholic teaching, that in papal encyclicals as well as that enshrined in tradition. The battle against Communism is, in the final analysis, a struggle for souls rather than for economic theories; and we think that Mr. Smith would be the first to regret any interpretation of his remarks which indicated that the conduct of that battle would have to depend upon ideology dear to the hearts of Liberty Leaguers. Our friend "Al" is too fine and square a gentleman to be understood that way.

"Al" Balks Vigorously

GEORGE V was a wise, dignified and successful ruler. Much in his England crumbled and shifted while he stood firm, and to the turmoil throughout the world he seemed a very antithesis of calm. Possibly this achievement, politically more significant than the present can realize, was due in large measure to the instinct for conventionalism which distinguished this monarch. He realized that under contemporary stars nothing is more dangerous to a crown than making the headlines. What the people expected of him they got: he stayed at home, rode a pony, attended to business, collected stamps and raised a family. The contrast with his relative, Wilhelm II, is uncommonly instructive. Those who recall the years just before the war, will never forget the awesome festivals in which Germany seemed to express its abiding faith in the monarchy. But it was the very Hohenzollern glitter—the tendency to rattle sabers, make speeches, strike a sensational pose—which paved the way to the wood-pile at Doorn. So far as anyone can see, George V would have remained though England lost the war; and it is doubtful whether Wilhelm would have stayed if Germany had got a draw. More generally, most of the kings who made a flutter in the world have gone, with their statesmen. George V, even dead and lying in state, possessed the hearts of his countrymen. More than that: anyone who reads newspapers will discern that the amount of space accorded this demise in the United States was greater than the amount devoted to the deaths of all other rulers since the war combined. This in itself is a phenomenon from which much can be learned.

England Mourns

THIS journal has for years devoted a good deal of space to the Mexican situation. Our feeling has been that the Church is united in spirit, and that events in one part of the world are of interest to the faithful in every other part. But of late we are tempted to surmise that everything so far effected by the discussion of Mexican conditions is equivalent to a huge zero. There has been lack of unity concerning desirable objectives—so much of a lack, in all sober truth, that it has been editorially difficult to see what policy would secure general approval. Above all, there has been a dearth of coordination between the outlook of Mexican Catholics and that of Catholics resident here. Perilously little has been done to bring about mutual acquaintance, or even to render understandable the peculiar difficulties which limit the action of the Church in Mexico. Finally one often has a feeling that if no hopes for assistance had been held out here at all, more vigorous

Candor Anent Mexico

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action would have been attempted by the persecuted groups themselves. All this is suggested by recent news emanating from south of the Rio Grande—news concerning the condemnation of socialistic education, the plea of the bishops to President Cardenas, and the propagandistic activities of the government. Is there someone who can suggest a remedy, a way out, a simple and effective program of action which has a chance? If such there be, we should like nothing better than to hear from him.

Words, Words, Words

A FASHION in words sometimes explains a fashion in ideas, and consequently, in current facts. "Egalité, liberté, fraternité" were powerful words, as was the always excellent word in English that is the middle of the group. "The natural man," with the implication that he was a nobleman, was a good phrase, and Communism and Fascism in our times have been words that various people have conjured with. Among certain small groups of serious thinkers, a newer word, at least new in the strain that is put upon it, has been creeping in. Perhaps it will never attain much importance because it is a critical word rather than a synthetic one. It is "monocratic." The essential difference between the dictatorship of a Fascist leader and the dictatorship of a Communist commissar, call him what you like, is said to be the difference between "monocratic" organization and an oligarchical system. The danger to itself in Fascism is the danger that the monocrat will not, in case of his sudden demise or downfall, have a ready successor. A scramble in which many innocent people are liable to suffer is said to be the prospect when a monocrat loses his position of personal tyranny. In Communism, although it too is a tyranny, at least there is a hierarchical system of committees and an organization of men and institutions for carrying on the governmental system. Some unkind persons are even wont to point to the dangers inherent in making our American President too much of a monocrat; although we have institutions and men enough to avoid the most obvious dangers of monocratism. Simply as a word, the term does seem to have usefulness in apposition to democracy, or democrat.

Publicizing Medicine

MOST reputable medical men are opposed to wide and indiscriminate publicity being given to new medical discoveries and experiments. They feel that the ordinary news or feature story, subject as it is to the laws of "playing up" and "punch," is not the ideal medium for conveying objectively the delicately balanced relationship between demonstrable fact, reasonable hypothesis and blank conjecture which constitutes the essence of so many important new formulations. And they feel, secondly, that even given truthful and undistorted reporting, the average intelligence and the typical approach of the newspaper reader make it unlikely that the facts or theories set forth will be adequately grasped. This is of little account when the matter dealt with is special or technical, with no wide general "news value." But there is another type of medical news, the barest hint of which causes feverish excitement, because so many are personally affected by its possibilities. On this very account it should be dealt with carefully and severely; and on this very account, it is dealt with copiously and colorfully, with the aid of catch headlines, trick diagrams, dramatic interviews and whatever other devices will hyper up its news sales value and stamp it on public imagination. The resulting diffusion of half-knowledge, the arousing of often disproportionate hopes, is sometimes tragic; witness the publicizing, a few years ago, of a new "cancer cure." The current news campaign in regard to a dental "desensitizer" is not, of course, on the same grim level; but it is certain that many reputable dentists are looking askance at the voluminous newspaper début of this latest "painkiller." It may be a revolutionizing discovery; but its merits, qualifications, possible dangers, cannot possibly be made clear by front-page spreads. Dentists will be paying, in patience and perhaps in practise, for some time to come because many now imagine they need no longer be hurt in the dentist's chair.

Helping the Birds

IT MAKES particularly happy reading that the birds of Bear Mountain, which are at this point in danger of starving by the hundreds of thousands, are to be fed officially by the employees of Palisades Interstate Park. The plight of non-migrating birds in deep winter has always had about it a pathos that engages thought. Anyone who, like Shakespeare, has seen "birds sit brooding in the snow" of a particularly severe season—like the present one, for example—carries away an ineffaceable picture of helpless misery. The tiny creatures may be paralyzed by the worst onslaughts of cold; or, what happens much oftener, they may simply die of lack of food, because their available supplies are so deeply crusted over. Yet, obvious and appealing as their predicament is, it is not easy to succor them, except in restricted areas. The untrammeled life in houseless space which we envy when we use the words, "Free as a bird," has its dark side in times like these. Bird villages and shelters may call in some grateful wanderers; but many are uncared for and forced to succumb. The kindly "Franciscans" of Interstate Park are to be praised for their act of rescue.

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DOWNING STREET AND MUSSOLINI

By PIERRE CRABITES

I AM WONDERING whether the press has accurately gaged the significance of Sir Samuel Hoare's resignation. I am convinced that it has not grasped the true meaning of Sir Robert Vansittart's retirement. I feel reasonably certain that it has placed the proper construction upon Mr. Anthony Eden's appointment as British Secretary of State for Foreign Affairs. The speech delivered at Birmingham on December 20 by Mr. Neville Chamberlain, the Chancellor of the Exchequer, made it comparatively easy to interpret the appointment in its true light.

As I view the matter, the outstanding element in these three decisions is not the retirement of Hoare or the appointment of Eden. It is the self-effacement of Vansittart. His personality was obliterated but it was his policy that got Hoare into trouble. It is because Eden typified the opposition to it that England now has a Foreign Minister who is but thirty-eight years of age.

These deductions will become quite clear if the facts are considered in their proper sequence. The first item to be noted is that Vansittart is one of the key men of the British Bureaucratic Machine. He was, until the other day, a Permanent Under Secretary of State for Foreign Affairs. He is an ardent patriot; a man of high principles and of wide vision. He is hard-boiled; a realist who can use the language of the idealist but who prefers to avoid the limelight; a skilful manipulator of men who is unselfish in his devotion to his country and who is sincerely attached to the cause of peace.

Hoare is first and foremost a politician. I do not use the term in a pejorative sense. I mean simply and solely that he is statesman and not a professional diplomatist, a man who is able to understand the niceties of foreign affairs but who is not unwilling to permit others to handle the technical details of his high office.

When the Italo-Ethiopian misunderstanding ceased to be a crisis and became a war, Hoare had an election on his hands. I am not contradicting myself and saying inadvertently that he allowed politics to interfere with the discharge of his duties. All that I am implying is that he relied more and more upon Vansittart because he knew that England did not want war and because he placed, and properly so, unbounded confidence, in his coadjutor's patriotism, finesse and loyalty, not to speak of knowledge of the facts, intimate relations with the leading lights of the Quai d'Orsay and thorough acquaintance with the ramifications of the agile Italian mind.

Every day's progress of the electoral campaign made it clearer and clearer to Hoare that England did not want war. All three political parties burnt incense to the League of Nations. But they were primarily concerned not with the glorification of Geneva or even with sympathy for Ethiopia. Their dominant thought was the maintenance of peace. They dreaded the inordinate ambition of Mussolini, not that they feared the menace of his chin or the pyrotechnics of his rhetoric, but because their minds stood aghast at the general conflagration that such pugnacity and such sparks could ignite. And they did not welcome the conceivable hypothesis that the black Negus might succeed in so harassing the white Duce that Italy, disgruntled at the loss of so much blood and the expenditure of so much money, might decide to stage a revolution and overthrow Fascism, which spelt law and order south of the Apennines.

When the British battle of ballots began, it was possible that Italian arms and gold—I insist upon the latter aspect—might bring about the immediate defeat of Ethiopia. But before the electoral campaign had ended, two things became obvious. They were (1) that Mussolini's chin had definitely gained an ascendant over his brain and (2) that it was by no means certain that an Italian triumph could be obtained before the rains of March. The Duce's great precursor, Julius Caesar, had not lived through the Ides of March. It became necessary to ask whether he could survive the rains of March, not to speak of the revolutions of July.

Hoare may have been vitally interested in the Conservative political campaign which was going on most auspiciously in England but he was also keenly alive to the meaning of the Italian military campaign which was not progressing in Ethiopia. He was confronted with a condition and not a theory. He had to face two dual alternatives. They were: (1) (a) the imposition of sanctions with teeth in them, such as an embargo on oil, and (b) Mussolini replying to these measures by war; (2) (a) the abandonment of collective coercive action by the League of Nations and (b) the permanent effect upon the white man's prestige in Africa and in Asia in particular and in the world in general of a Black Victory in Ethiopia.

If ever a statesman was confronted with a herculean task Hoare is that man. He did not want war and his electorate craved for peace. He had the bigness of soul and the sureness of

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vision to see that Vansittart was far better qualified than he was to deal with conditions brought about by Mussolini's insistence upon sitting on a keg of dynamite and playing with fire. And he knew that if anybody could save the imperilled cause of peace it was Vansittart whose personal contacts with the Quai d'Orsay experts were such that he could obtain from them the maximum degree of French cooperation in the interests of peace.

These statements lead up to the declaration that Hoare and Laval effaced themselves because they had neither the time nor the technical skill nor the minute knowledge of the inner intricacies of the problem which the impelling emergency demanded. They were not politicians who sidestepped a difficult and disagreeable issue. They were statesmen who saw that the welfare of Europe required that the ablest available brains, made more effective by ties of personal friendship, should be applied to the attempt to prevent a holocaust.

I shall not get my picture out of focus by fixing my lense on Laval and his specialists. I am dealing with Hoare and Vansittart and those who took their orders from the British Permanent Under Secretary for Foreign Affairs.

These Downing Street men would willingly have saved Geneva. They hesitated to jettison the League of Nations. They hated to stultify themselves and to propose rewarding an aggressor state. But they were classical scholars, all of them, and trained in the school of *salus populi suprema lex*. They felt that their dominant mandate was to safeguard Europe from the menace of immediate war. Their minds, not their hearts, dictated what they did. Vansittart incarnates the proposals they drafted.

I cannot blame him in the light of my knowledge of what I thought was the fixed resolve of the British people. And I do not do so for another reason. He may, perhaps, have had it in view, but I am groping in the dark when I make this statement. I have no concrete fact upon which to base such a conjecture. This is what I have in mind:

Vansittart may well have said: "It is imperative that it be indubitably established that England ardently desires peace and that she is prepared to make every conceivable effort to maintain it. Her record across the pages of history demonstrates that she holds her honor too dear for any sane man to believe that my proposals imply the purchase of peace with dishonor. If I offer the terms which my French friends and I have elaborated, the hypothesis should not be excluded that Mussolini, taken back by their extremely generous nature, may fall back on his Virgil and exclaiming, 'Timeo Danaos et dona ferentes,' hasten to reject them and thereby write his own epitaph. If he does this, the war will be on his head not on mine."

And Vansittart may have added: "I shall gain time. I know that if we put these oil sanctions into force at once they imply war. Every moment's delay means a step in the right direction. When these proposals are published, one of three things will happen. They may be thus summarized: (1) the House of Commons, fresh from the womb of the people, will ratify them and that will mean peace unless Mussolini is as mad as I fear he may be; (2) the House of Commons will reject them and this will imply a determination to stand by the League of Nations; and (3) Mussolini, face to face with a stubborn reality, may recover from his hallucination."

Hoare, apprised of all this by Vansittart, obviously could not get on the air and tell the English electorate that Britain was hovering over the abyss of war. He could not say to his constituents that if sanctions were applied in the sense the League contemplated Mussolini would sound the tocsin. He could not announce that he had to choose between Geneva and the probability of a universal conflagration. He had to hold his tongue; he had to bide his time; he had to put his trust in God, place his faith in Vansittart and give his Permanent Under Secretary a full rein to carry out what appeared to be the mandate of the British voter.

The Prime Minister, Mr. Stanley Baldwin, accorded Hoare whole-hearted support. Downing Street did its best to make a war in Europe an impossibility. The Negus put his finger upon the ethical injustice of the proposed solution. Mussolini fulminated, fumed and flashed lightning. He got upon the nerves of the English man-and-woman-in-the-street. And then he so completely lost his sense of proportion that he refused to accept peace served upon a silver platter unless it was presented to him by an English butler in livery accompanied by an Ethiopian prince in chains.

The upshot of all this was that the House of Commons was in a turmoil, the Conservative majority refractory, rebellious and restive, and Hoare had to go because he was the Parliamentary mantle which had covered Vansittart's heroic effort to force Mussolini to keep peace.

The choice of Eden means that the Baldwin Cabinet understands what England is determined to have. It is peace but not a *Pax Italiana*. There is always something salutary about the realization of the stubborn truths of life. Mussolini has a record of achievement back of him which does not make entirely chimerical the hope that he will allow peace to be consolidated before the rains of March become to him what the Ides of March were to the first of the Caesars, the end of a glorious reign.

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THE TOWNSEND PLAN

By OLIVER McKEE, JR.

Like other Washington correspondents, Mr. McKee finds not only that the notorious Townsend plan is inherently impossible of realization, but also that it bids fair to become a major political factor in the presidential elections. The highly experienced pressure politicians who are managing this fantastic proposal threaten to make of it a serious menace by forcing candidates to pledge themselves to it or else be eliminated at the polls. Behind the proposal lies a real reason for reform.—The Editors.

WHEN the Seventy-fourth Congress convened on January 3 for its election year session, senators and representatives of both parties surveyed with palpable uneasiness, the advance of the Townsend plan, officially known as the Old Age Revolving Pension Plan. The pages of American history are strewn with the wrecks of minor parties, ephemeral expressions of economic discontent, group and sectional protests against hard times. It is not primarily, therefore, because organizers of the Townsend plan intend to place a presidential ticket in the field this year, with a single plank platform—pensions for the aged—that so many holders of elective office are uneasy today. It is rather because the Townsend leaders, through pressure politics in all congressional districts, propose to show every candidate opposed to the old age pension program that he is in serious danger at the polls.

In Michigan, in December, Verner Main, Republican candidate for the House and an active supporter of the Townsend plan, defeated his Democratic opponent by a majority of two to one, after taking the measure of four fellow Republicans in the primaries. He hitched his wagon to the Townsend star, and came through a handsome winner. The Michigan election was both a portent, and a warning. It demonstrates that the votes of Townsendites are useful to aspirants for elective office, and it presages an even more aggressive drive in this year's primaries and elections to place in Congress a majority favorable to the plan. Small wonder, therefore, that so many congressmen, both Republicans and Democrats, are apprehensive as they enter another election year.

Originating in Southern California with an elderly doctor who has given the movement its name, the Townsend plan, within the past twelve months, has won a national following. Though buried under a four to one vote in a test ballot in the House last April, the Townsend plan again comes to Capitol Hill, this time boasting far greater political backing than it mustered last year. The plan itself is simple enough. It proposes first, through appropriate legislation, that the federal government shall give every man or woman in the United States over sixty years of age a pension of $200 a month. Each pensioner, as his part of the bargain, must spend the full amount of the $200 during the month in which it is received, and on receipt of his or her pension must cease all gainful employment. Those receiving $200 or more from private incomes would be excluded from the proposed benefits. To meet the cost, estimated at about $19,000,000,000 or $20,000,000,000 on the basis of 8,000,000 eligibles—a cost well over one-third of our present national income, and four or five times existing federal revenues—a "transaction" tax will be imposed on all business transactions. In addition, it is proposed to boost income and inheritance taxes.

"Would you like $200 a month?" In this question lies the real secret of the advance of the Townsend plan. Unlike the Oriental, the average American has many, and strong, material wants. A new automobile, a better house or apartment, clothes cut in the season's style, an occasional travel jaunt—these appeal to old folks as much perhaps as they do to those just setting forth on life's pilgrimage. Our material wants being as they are, and the longing for security so widespread, the Townsend plan appeals to a fundamental human emotion. Here is the essential and significant difference between the present movement and previous third party movements. These have been rooted, by comparison, in abstract economic and social principles—whether it be Socialism, greenbackism, prohibition or what not. OARP, on the other hand, offers to the individual a fulfilment, not hereafter, but now, of the primal desire for ease, comfort, freedom from worry, and a leisure guaranteed by the full resources of the United States.

Another point is also important. Not only does the Townsend plan offer a Utopia, here and now, but the very nature of the proposal exposes opponents to the charge of callous indifference to the needy aged. Furthermore, the Townsendites are closely knit together. Not every World War veteran desires prepayment of the bonus, not every working man believes that a mandatory thirty-hour week bill will improve his economic status, and not every tiller of the soil is a thoroughgoing rooter for the AAA. But to its supporters, the Townsend plan is a religion. In their drive for

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national legislation, they are marshalled with a singleness of purpose, and with a fervor of spirit, which makes the movement without a close parallel in the annals of American politics.

Though "old folks" within, or near, the pension age give the movement the foundations of its popular support, that support is by no means confined to those who are within a decade of the scriptural life span of three score years and ten. Many argue that by retiring the old people millions of jobs will be released for younger workers. To local merchants and business men the expanded purchasing power in the distribution of $200 a month pensions to 8,000,000 or more persons is a powerful magnet. Young people with dependent relatives over sixty see in the proposal quick and easy release from a responsibility that entails so often a heavy financial burden. The Townsend plan, too, has the support of young and middle-aged people who have found they must sacrifice present enjoyments to lay up enough out of a small income for their own old age. To this group the movement seems to offer a short cut to old age security.

Though the plan itself is akin in its philosophy to other Utopian proposals, those leading the drive on Congress are schooled in practical American politics. In the pre-prohibition era the Anti-Saloon League perfected the technique of minority pressure. This it did through organizing militant voting groups in the congressional districts. Except where there is a wide disparity in strength between the two major parties, any organized minority in a congressional district can wield a power out of any proportion to its actual numbers. For a difference of a thousand votes, or less, will often be sufficient to tip the scales for or against a candidate for Congress. The Townsendites today are using substantially the same technique. They have a national organization, divided into five regional departments, with workers in nearly every state, and an able and active publicity staff. Following a convention of Townsend leaders at Chicago, it was decided to name candidates for the House and Senate in as many states as possible, in addition to putting a presidential ticket in the field. In terms of 1936 politics, the objective is to return a Congress with a majority of its members pledged to support Townsend plan legislation.

In reaching this objective main reliance will be placed on the local Townsend Clubs. These are now said to number about 5,000. Some cities have more than one club. All the local units are closely integrated with the national organization. Each local club will mobilize its membership behind the local congressional candidate favorable to $200 a month pension for the old folks. "Weak" spots are being strengthened, through the establishment of new clubs and promotion work. Particular stress is being directed toward building up Townsend plan strength in the large metropolitan cities of the East, and also in the South, where some latent hostility must be overcome to a proposal which will give aged Negroes $200 a month—to most a sum which represents the fabled wealth of Midas. In the South, emphasis is laid on the fact that any harm which may accrue from the grant of pensions to the Negroes will be more than offset by the increased income which will come to each community from the purchases of white man's goods. More than one Southern congressman has already climbed aboard the bandwagon. If the movement continues its forward march, there will be few states and few congressional districts in 1936 in which the politicians will not have to reckon with the "Townsend vote."

Bright and dazzling though it is in its exterior, the Palace of Dreams constructed by Dr. Townsend and his fellow enthusiasts, nevertheless, rests on foundations so economically fallacious as fully to justify its designation by Colonel Frank Knox as a "cruel hoax." By taking from all the people, including the pensioners, a third or more of their income, and giving it to 8 or 10 percent of the population, the 90 to 92 percent of non-beneficiaries would suffer a drastic cut in their purchasing power. This is the basic fallacy and fatal error of the proposal. The laws of our economics being as they are, it is impossible to raise the $20,000,000,000 or $25,000,000,000 annually needed for pension payments except from levies on incomes arising from investments, wages, salaries and so on. The millennium cannot be achieved by the simple device of taking billions from the whole population, and distributing them to a small minority. This is not the place to set forth in detail various economic fallacies which inhere in the plan. It may be well, however, to note a few points.

The transaction tax, a sugar-coated pill to hide the costs, would enormously increase the cost of living, for the tax would be pyramided all down the line. As Mr. Mark Sullivan not long ago pointed out, the transaction tax, covering every transaction from the sale of the original raw material to the finished product, might well increase the cost of a $600 automobile to $1,200. Every time a 2-percent tax is collected, it would boost correspondingly the cost to the ultimate consumer. Higher taxes and living costs would go hand in hand, leading almost inevitably to an inflation that would reduce the purchasing power of a $200 a month pension to a fraction of that amount. Assuming that the estimates are correct, and that a transaction tax in theory would raise $20,000,000,000 or more, past experience shows that to avoid this tax there would be fewer transactions, which would mean a contraction of

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business, and an increase of unemployment. To enforce the law, furthermore, and to see to it both that transaction taxes are paid, and that the 8,000,000 beneficiaries spend their full $200 in the month in which it was received, would necessitate the creation of a new force of federal agents, another tax-eating army.

Bearing in mind the economic quicksands on which the Townsend plan has been builded, it is evident that disillusionment, cruel and perhaps heart-breaking, awaits those aged folks who have been led to believe that their $200 a month checks are as certain as the rising of the morrow's sun. This is the real tragedy of the story, the tragedy of the mirage. For even if Congress were to approve Townsend plan legislation, through inflation and soaring living costs pension money will have small, perhaps negligible purchasing power, which will mean the destruction of the bright hopes for travel, new homes, comforts and so on, represented by $50 a week under the present scale of prices. Politicians who for vote-getting purposes espouse the Townsend plan are contributing to the tragedy, for their endorsement has strengthened the hopes of many that pension checks will soon be coming to them from the Treasury.

Because of its militant organization, and the religious fervor of its backers, the Townsend plan is likely to prove a trouble maker for both political parties. Many Republican aspirants for elective office, in their eagerness to win the Townsend vote, may find their campaign pledges troublesome later. The Democrats face the same risk, but as the party in power they face an added hazard. If the Townsendites put a third presidential ticket in the field, they will draw more heavily from the ranks of those who supported Franklin D. Roosevelt and the New Deal in 1932 and 1934, than they will from the Republicans. The New Deal, from the beginning, has attracted to its banner the bulk of those voting elements discontented with the previous social and economic order. The failure of Norman Thomas, Socialist candidate for President in 1932, to poll a larger vote, even in a year of vast unemployment, and social restlessness and dissatisfaction, clearly showed that Mr. Roosevelt received the bulk of the protest vote. Neither major party can safely afford to incorporate a $200 a month plank in its platform. A Townsend third party, therefore, in many a state, may threaten the margin of superiority over its Republican opposition for which the New Deal is hoping. As we enter election year, the Townsend plan becomes one of the uncertainties in the 1936 political equation.

With the return of better times, and a more general understanding of the basic fallacies and economic hazards which inhere in OARP, the movement, as a political force, may be deflated. Time alone will tell. Certainly Congress this year will not put on the statute books Townsend pension legislation. The movement, nevertheless, has a real significance. It represents a protest against our treatment of the aged and a pointed expression of the desire of many millions of Americans for a greater measure of security than has so far been provided under the gruelling competitive struggle of the machine age. Technological unemployment, the disinclination of many employers to continue older workers on the payroll, the shrinkage in the value of the life's savings of many a thrifty couple, and the advances in medical science which have lengthened the expectancy of life—these and other factors have made the care of the superannuated and the aged one of the major social problems of our day. In the Economic Security Act national recognition has been given to this problem for the first time. It is through an improvement of this legislation, based on practical tests, legislation which gives recognition to individual thrift, rather than through any such scheme as the Townsend plan, that a sound economic solution for this problem can be reached.

Housel

Say no more, "The Son of Man
Has not
Whereon to lay His head,"
Now that the hovel of my heart,
Bare, wretched spot,
By all the tenderness of love's art
With homeliness is spread.

Come from Thy own who knew Thee not,
Nor gave
Least shelter to Thy need.
In the poor Bethlehem of my heart
I crave
The bliss to cradle Thee, apart,
Come, homeless Sweeting, heed!

Come with the dew upon Thy locks,
Out of the night;
Shadowed with grief Thy Brow.
Longing, I wait for Thee, my Guest,
My hearth fire bright.
Enter, Beloved, be still and rest;
Love roofs the Infinite now.

Come, at the last, in arms that take
Thee down
From the high cross
Purple with clotted bruise,
Pallid—with riven Hands and Feet,
Redeeming dross.
Sepulchre within my heart, my Sweet,
Thou Who art Life, choose!

L. S. Ames.

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AT LAST—ALASKA!

By EDYTHE HELEN BROWNE

AN ARCTIC exile of icebergs, seals, nuggets, huskies and the midnight sun—this was the popular notion of Alaska before the government timbered Matanuska Valley with the cabins of Middle-Western colonists. Affairs in Alaska seem to have started with the colonists. Before they began to plant, build, raise hogs and otherwise shoulder the labors of homesteading the Alaska of popular belief was a land of grinning Eskimos who always grunted "Ugh!", of fur trappers, of a few bearded survivors of a Gold Rush with perhaps large cities like Juneau and Fairbanks adopting modern ways. Tourists have taken "snaps" of Mt. McKinley and Taku Glacier but they have never really invaded Alaska. One needs the crucifix and a Black Robe for that: which introduces the real Alaskan pioneers and homesteaders, the Jesuits, the unsung teachers, doctors, farmers and builders of its fierce and forgotten northern expanses, most desolate of missionary provinces.

Next year Jesuits celebrate the fiftieth anniversary of their apostleship in Alaska. Each tiny cross on each tiny mission chapel proclaims its erection, against winds of paganism as well as of the Arctic, by some sturdy Jesuit. At last, Alaska will be revealed, by pageantry of pens honoring the Jesuit anniversary, to be a well-disciplined land flourishing under Jesuit régime, a land of footprints crossing in the snow, leading to mission chapels sometimes twenty miles apart. St. Michael's village, whose mission Father is Reverend Martin Lonneau, has anticipated the Jesuit anniversary by celebrating the centenary of its own founding in 1835 by Lieutenant Michael Tibenkoff who named this finger of land in Norton Sound after his patron. St. Michael's is a mission of personalities. Take Maggie, known to visiting missionaries for her "civilized" cooking. Maggie introduces Theresa, her baby, who introduces a great personality of Alaska, the famous geologist, Father Bernard J. Hubbard, S. J., the "Glacier Priest," who baptized little Theresa.

Christianity was shining in Alaska almost 100 years before the Jesuits came in 1886. In 1787, depraved practises of the Aleuts, Indians of those pigtail islands along the southwest coast, prompted Sheilkof, of the Russian-American Fur Company, to petition Russia for missionaries. In a ukase dated June, 1793, Catherine II commissioned the Metropolitan Gabriel to select missionaries; in 1794, evangelists under Archimandrite Ivassof sailed from Okhotsk. Of this party Makar visited Unalaska; Juvenal established near Cook's Inlet and was later murdered there. The vicious behavior of other island Indians, the Thlinkets, stirred Russian-Greek missionaries. In 1816 Sobolof arrived and in 1823 Ivan Veniominof, "Enlightener of the Aleuts." During his long control he dotted the east coast with missions and erected a Seminary at Sitka. In 1872, Russian Mission headquarters were transferred from Sitka to San Francisco; and in that year the first Roman Catholic missionaries, Oblates of Mary Immaculate, solicited by Francis Mercier of the Alaska Commercial Company at Nuklukhoyit, arrived in Alaska near the Yukon River. The Oblates, Fathers Althoff and Heynen, isolated, like two Crusoes, in a cabin smothered in snow, nevertheless influenced the stolid lives of natives flocking round them for instruction. In 1878, Father Althoff visited Wrangel and from there penetrated Canadian lands. In 1885, he and Father Heynen were transferred to Juneau.

In 1871, Bishop Clut of the Athabascan-MacKenzie Province, with Father Lecorre and a guide, domiciled themselves for the winter at Fort Yukon. In the spring the Bishop's party paddled to Nuklukhoyit where squads of Indians and Eskimos received them. With kindliness and zeal they instructed and baptized all the way down the Yukon. When Bishop Clut was recalled to his own missions Father Lecorre stretched skins on his cabin walls at St. Michael's on the Yukon and called it home, remaining there until 1874, when Alaska came under the authority of Charles John Seghers, Victoria Bishop. The Bishop acquainted himself with his new province by voyaging around St. Michael's and cruising along the Yukon.

In the summer of 1886, with the silvering of the birch trees, came the Jesuits. Since then they have breasted fifty winters as bleak and dreary as the month of their coming was genial. In July, 1886, Archbishop Seghers and his man servant, Fuller, accompanied the first two Jesuits, Fathers Paschal Tosi and Aloysius Robault, on a trek over Chilcoot Pass to Yukon headwaters. To forestall the designs of an exploiting sect at Nulato, 1,100 miles west, the Bishop and Fuller departed for Nulato, leaving the Jesuits for the winter in a shack by Stewart River. On the freezing way Fuller grew moody and glum. At Yessetlaloh the two sheltered themselves in a fisherman's hut and here, on November 25, Fuller, suddenly insane, shot Bishop Seghers dead. The body was

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barged down the Yukon to St. Michael's and later transferred to the cathedral crypt, Victoria.

After Bishop Segher's death, Father Tosi, on leave, met the President of the Society for the Propagation of the Faith at Lyons and received $4,000 for Alaska Missions, their first substantial gift. Father Tosi was made first incumbent of the Prefecture Apostolic of Alaska; he died January 14, 1898, at Juneau, was succeeded by Father John B. Rene who was succeeded by the present Vicar Apostolic, Bishop Joseph R. Crimont, once Mass server for the recently sainted John Bosco. Father Robault, by establishing Holy Cross Mission in 1888 started the Jesuit series which today number thirty, among them Ketchikan, Katzebue, Picmetallic, Kliketari, Akulurak, Kaltag, Ruby, Tanana, Galena, Grimkopf, Tununak, Candle, to mention only a few of the more mongrel-named. The field is supervised by twenty-nine Jesuits and fifty-seven Sisters—Ursulines, Sisters of Charity of Providence, St. Ann Sisters, St. Joseph of Peace Sisters and Sisters of the Snow. From Father Robault's early industry with shingles and hammer at Holy Cross have developed forty-four churches, five convents, nine schools, four hospitals, ten dispensaries, an orphanage and industrial school.

Alaskan missions reflect the ingenuity and zeal of colonizing Jesuits. Only a few years ago Holy Cross was a patch of weeds opposite the Indian village, Kozerefsky; today it is a cultural mission whose school serves children of white traders. In 1888, Father Robault, living in cramped quarters on the Yukon, depressed by the Bishop's death, was aroused from his sad reveries one day by a noisy delegation of Indians from Kozerefsky who asked him if they could build a mission near him. Overjoyed at this voluntarily pious act he granted permission by gesture and affirmative bits of Indian dialect. Soon Holy Cross consisted of a mission house, chapel and training school. When the saw-mill, to the Indians a magic affair, turned out implements for better working, natives were convinced of Jesuit genius; and when the St. Ann Sisters outfitted the little girls in starched white frocks, Indian mothers blinked beady eyes in wonder. After a few years of schooling and clean habits the Indian and Eskimo children of Holy Cross are models of missionary training. Today the school curriculum includes reading, writing, grammar, arithmetic, geography, singing and dramatics. Jesuit Brothers and Sisters still have to resist native superstition; but the sacraments and retreats are unfailing counter-stimulants. At Holy Cross reside Reverend Francis B. Prange, Mission Procurator of Alaska, and Father Joseph Tomkin.

Little Flower Mission at Akulurak, founded by two other early Jesuits, Fathers Tosi and Treca, is today a Jesuit settlement of many chimneys instead of a profile of rocks as it was in the early eighties. In August, 1889, these two Jesuits, captains courageous sailing down the fringed west coast, rammed their boat against Nelson Island, decided on it as a mission port, and built a log cabin using empty bottle stumps for windows. Father Barnum and Brother Cunningham from St. Michael's visited the islanders but returned quickly to St. Michael's for lumber to help erect better quarters. Unfortunately a storm on the coast upset lumber, boat, priests and all hopes of a mission; so the two Jesuits left Nelson Island and staked the cross nearby on the mainland at Akulurak.

Akulurak is a busy mission. Eskimos operate intricate machinery; in the school the drone of learning goes on day after day; Old Man Seal is worked over by skilled fingers stretching his skin for kayaks (native canoes), chopping his meat for Eskimo hamburger, boiling his blood for bouillon, freezing his oil for ice cream; Akulurak Sisters preserve on an average of 12,000 fish yearly; and the pastor, Father John P. Fox, is postmaster, deer herder, notary public, marriage commissioner and curfew ringer. For every large mission there are clusters of smaller mission stations scattered at radial points from the main mission center. Father Fox and his Sisters of the Snow have five mission chapel altars to keep white with linen. Father John Sifton, Jesuit Superior of North Alaska, at Mountain Village, directs five other outlying stations; on the trail he brings Christmas gifts to one village, New Year's resolutions to another, Epiphany legends to a third. St. Peter Claver's at Nulato, 150 miles from the Circle, is a "hub" mission where dog teams start for lonesome stations within a 223-mile radius. Father Joseph L. MacElmeel, "Father Mac," the "best musher on the Yukon," Father J. Baud, Brother Edward S. Horwedel and Canadian St. Ann Sisters conduct Nulato Mission, the oldest Catholic mission in Alaska, witness to that spectacle of sky fans aflame, the Northern Lights. Jesuit doggedness for survival has made Nulato a mission of buildings. It has a school, the only Catholic school for 1,000 miles on the Yukon, a mission church, a Fathers' rectory, a Sisters' residence and an airport, disdained by huskies who realize that mail planes encroach on their services. The 223-mile swing around Nulato includes such picturesque missions as Kotzebue, where Father Menager is champion bean cook; Kokrines, where the name of the late Father Jette is still revered; Galena, where the missioner, an Alaskan Saint Patrick, summons natives to Mass, bell in hand; Pilgrim Springs, under Father Cunningham, where Jesuit farmers produce prize crops of turnips and potatoes; and frigid Kaltag, where the missioner handles the frosted chalice with a cloth.

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King Island, the shaggy hump in Bering Sea, is boldest evidence of the labor of muscle dominating the history of Jesuit missionaries in Alaska. About 1903, Father Bellarmine Lafortune, then a spritely young priest at Nome, persuaded the pagan dwellers on the island to turn their kayaks toward Nome and attend services there. Many were baptized by Father Lafortune, among them an Eskimo girl. This girl suddenly sickened and died but not before she had begged her people to become Catholics. Obedient to her wishes the tribe sought out Father Lafortune. He instructed them and soon converted them. On their island they set up their own oratory, a rustic chapel of spongy, wreck lumber. Today a modern church adorns King Island but it is primitively poised, trussed to the rocks above a 700-foot drop to the sea, for the island is all incline. To hoist 20,000 feet of lumber and tons of cement up the side Father Lafortune erected a cable. Island women, scouring the hillsides for vegetables, now accomplish the task easily, thanks to Father's cable.

When the Matanuska colonists departed for the Valley last spring, editorial pens pointed to the golden opportunity for the epic poet among them. If the kindly Valley and its government-nurtured settlers suggest a theme for the poet, what a still grander epic could be written on the labors of Jesuits in Alaska who have settled, not only in valleys but on icy slopes and coasts, depending upon faith alone to carry on!

A BRIEF FOR THE TRANSIENT

By LEWIS ROHRBAUGH

"PASSING ON" is the very apt phrase used to describe the procedure by which communities, prior to the inauguration of the federal transient program, avoided the responsibility of caring for penniless migrants. Wanderers who came into a village or city in search of work, or with some other objective in mind, were temporarily fed and lodged and were then hastily passed on to the next community, their transportation being provided for them more often than not, this based on the reasoning that the fare would amount to a good deal less than the cost of supporting the migrants for an indefinite period. This barbarous system was done away with in 1933 by the establishment—from relief funds—of a federally financed program for the care of transient individuals and families, the program representing the greatest advance in the history of transient treatment in this country.

Recent developments in the field of transient work have given rise to much dismay on the part of social agencies and communities the country over, and seem to point to an inevitable return to the vicious conditions under which transients formerly lived. On September 20 last the doors of all transient bureaus were closed to new applicants, and notice was served on those already receiving care that in the near future even this care would be cut off. The assumption underlying this act, assumedly, was that all employable wanderers would return, or would be returned, to their legal residences, there to be absorbed by the projects of the Works Progress Administration. Those who did not wish to return to their places of legal settlement, preferring to remain in a transient center, were to be transferred to the camps maintained by the transient administration, and these camps were to be taken over by the WPA as work projects.

Many transients, especially young persons and family groups, have been returned to their place of legal residence. Many camps have been taken over as work projects by the WPA. But for the great number of migrants who fall into neither grouping the question of the immediate future has not been solved. An inestimable percentage of wanderers have no place of legal residence, so diversified are the settlement laws of the various states. What will become of these persons no one can say with definite certainty. One can but express the firm conviction that if the federal program is not resumed in some form communities and private agencies will be unable, in many cases will refuse the attempt, to shoulder the burden. The probable outcome of this would seem to be nothing other than a reversion, for transients, to the "pillar to post" existence which they formerly led.

Nominally, transients are fully entitled to employment under WPA, but no one would question the fact that in every rural and urban work relief project it is the "home folks" who have received and will continue to receive first consideration. Yet the task of furnishing work relief to the vast number who have received direct aid in their home communities is far from an accomplished fact, and there are few who would venture to predict that all employable persons formerly on relief rolls will ultimately be put to work under WPA.

So much has been said concerning the Civilian Conservation Corps and its accomplishments in the way of reforestration and analagous work

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that the value of this project has overshadowed in the public mind the very positive results of this other responsibility undertaken by the federal government—the task of caring for the nation's homeless and transient population—a group which numbered 226,920 on September 21, 1935. The comparatively little information which has appeared concerning the transient program has been decidedly adverse, has tended to picture the transient as a ne'er-do-well opportunist feeding deep on governmental largesse, flitting from one transient bureau to another, greedily accepting the best of food, shelter, clothing and other care, hitting the road to the next bureau at the first mention of work in return for relief. Toward the end of the federal program this criticism grew more acute and the actual work accomplishments of transient groups were labeled as wholly useless. With little organized and influential effort to present and defend the case of the transient on its own merits, one is forced to wonder just how much this rather widespread uninformed and negative comment had to do with the abandonment of the federally planned and supported care.

Critics of the transient set-up tend to lose sight of, or are unacquainted with, the fact that this program was essentially and successfully a work relief program long before there came the movement on the part of the federal authorities to replace all direct relief to employables by work relief projects. Overlooking for the moment any other benefits derived from this system of caring for transients, let us glance briefly at the material achievements of the transient camps and shelters. Working thirty hours a week, for food, lodging, a limited amount of clothing and from $1 to $3 "gratuity," these wanderers turned in some surprisingly worth-while results.

One of the most interesting projects carried on was the Oyster Pest Control work done by the men of Camp Eustis, Virginia. A small fleet of vessels, secured from the Fisheries Commission, was anchored on the James River and manned entirely by transients engaged in this undertaking. Camp Eustis, by the way, is the largest transient camp in the country, caring for approximately 3,000 men at the time of its peak population. The camp is so extensive that it has its own railway system, ten miles of tracks having been reconditioned and two locomotives transferred from the Department of Justice. Down in Macon, Georgia, transients began, during the late summer, the construction of fish hatcheries, following inspection of the preliminary work by the members of the State Legislature. In South Carolina soil erosion prevention work was done near Spartanburg, while the men of Camp Weaver, near Nags Head, completed a sand fixation project greatly appreciated by Dare County, and started work on a mosquito control project which entails the clearing and draining of lowlands. Transients at Camp Marion Yost, connected with the Asheville, North Carolina, Transient Bureau, have reconditioned roads and public grounds in nearby Weaverville.

In 1933, Kentucky's General Assembly appropriated money for the development of Blue Licks Battleground Park, scene of the Revolution's last conflict. The allocation was not large enough to provide for the labor costs of development, however, and the State Park Board was unable to proceed until the establishment of a transient camp in the park furnished a solution. Transients spent 60,000 hours of skilled and unskilled labor on the park improvements, built an addition to the museum, an assembly shelter, a custodian's lodge and scenic roads, to say nothing of terracing and landscaping. Public projects performed by transients in Massachusetts have been varied and numerous. Transients in Boston excavated, repaired sewer mains and cleaned grounds and buildings at Fort Banks and Charleston Navy Yard. At Greenfield, in conjunction with local and state highway departments, transients eliminated fire hazards in municipal parks, cleared picnic grounds and built a road on Cobble Mountain. Other groups at Warwick, Springfield, Worcester, Lawrence and Wakefield were employed at such work as erecting toboggan chutes, constructing a rifle range for the National Guard, and have worked in city and state hospitals, and in state arsenals and armories.

Because the field of transient relief was so new and the precedents so few, much experimentation was found necessary. One of the best indications of progressiveness in the transient program has been the development of the mobile camp, aimed not only at finding a better means of individual rehabilitation but also at enabling a camp to pull up its stakes and move on once it has completed its work project. Florida's transient administration first found this type of camp successful last year in the construction of an airport at Keystone Heights, in the north-central part of the state. The Arizona State Bureau also has this type of shelter as a part of its camp program, thus allowing various camps to work successively at the prevention of soil erosion, flood control, preparing recreational areas and building fish hatcheries.

A great majority of the camps were built by the transients themselves; all maintenance work is carried on by transients. Each unit attempts to be as self-sustaining as possible, and to that end many camps raise their own produce and stock. This type of work project directly connected with the camp varies all the way from the two acres of flowers raised by transients in Jackson, Mississippi, to the 1,400-acre ranch established by the Oakley, California, Bureau, where 400 men erected twenty-six modern farm build-

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ings and ride herd on a large collection of cattle. In many another way have these transient units aimed toward the goal of self-sustainment. The New Orleans Bureau has a dairy stocked with 300 cows; Camp Eustis has a laundry which handles 20,000 pieces weekly. In Savannah, Georgia, transients have manufactured iron chairs, tables and benches for their own use, while in Camp Foster, Yukon, Florida, the men made toy trains, doll chests and beds, and see-saws which were distributed to the sixty FERA nursery schools in Florida.

If one looks at the program from the material standpoint alone, are not the above facts evidence of sufficient worth accruing to the transient program to justify the continuance of this type of care for migratory persons? Certainly, on this level, they are at least equal in worth to the other forms of work relief which the government has continued and expanded. Obviously, however, the material value of the work accomplished by transients is in no way comparable to the achievements of the program where the individuals themselves were concerned. The institution and accomplishments of a nationally planned, administered and supported set-up for transient persons has represented such an advancement over the futile efforts of the previous forty or more years, that the liquidation of this program and the abrupt reversion to former conditions are not only most discouraging, but also lay open to doubt the good intentions of the federal set-up at the outset.

Social workers and lay persons working for a reassessment and resumption of the plan for federal care of migrants, let alone the communities which have had suddenly thrust upon them the responsibility for transients in addition to the task of providing for their own unemployables for whom there has been no place in the WPA program, base their case chiefly on the firm belief that transiency is inter-state and therefore a federal problem. They feel that for a long time to come people will continue to be dislodged from their home communities by industrial and agricultural changes. They maintain that this certain mobility in population can best be cared for, can only be cared for, by a permanent federal organization resembling the recently deceased program for transients. Since September 20, protests emanating from all types of groups have been pouring into Washington. It remains to be seen whether or not these protests, plus the very real and numerous problems certain to result as communities are forced to assume the burden of care, will lead the federal government to the re-establishment of the program which for the first time in the history of this country treated the migrant person as one to be quickly "passed on" into the lap of the nearest city.

A TUDOR BISHOP

By CUTHBERT WRIGHT

THE ACCESSION of Queen Elizabeth in 1558, and the almost immediate establishment by the Queen of the present Church of England less than a year later, may be viewed today as dangerous subjects for controversy, but, for the student of the English past, few things can equal them in value when they are considered as subjects of research. Nor do we mean this from the normally airless historical standpoint alone. We mean that the second break with the Holy See by the English government within twenty-five years, and the consequent setting-up of the Anglican Church, repugnant in detail as these things are to the modern conscience, contain, when seen in the large, so many instances of obedience to duty (described by an old-fashioned American poet as "the daughter of the Voice of God"), of heroic consistency and constancy, that the two events in question are, quite simply, matters for edification.

This fact was abundantly illustrated in the so recent canonization by Pope Pius XI in May, 1935, of John Cardinal Fisher and Sir Thomas More. Can any thinking man still suppose, in view of contemporary events in Mexico, in Spain, in Russia and in Germany, that one of the most thorough and successful attempts to create the totalitarian State by Cecil and Elizabeth is a mere matter of ecclesiastical history and "dead controversy"—to borrow a phrase from ex-Governor Smith? If the question be conceded in the negative, it follows then that the loyal efforts of such men as More and Fisher, and the subject of this brief study, are more than worth our attention in the present hour.

A second point, and one which is deplorably neglected by the average textbook of English history: there is more than a difference of time between the first break with Rome, engineered by Henry VIII in 1534, and the second one, arranged ostensibly by his daughter in 1559. There is a vast difference in what might be termed the national mentality, just as there is a striking difference in the quantity and quality of the resistance to religious change in a Protestant direction. That difference can best be summed up by one statistic. In 1534, if we except the martyrdom of a few religious (the Carthusians, Father Forrest, etc.) and one prominent layman (St. Thomas More), there was found but one priest of the Catholic Church in England to sacrifice his life for the Holy See. He was the Bishop of Rochester, known to us today as Saint John Fisher. The remainder of the English hierarchy accepted the Act of Supremacy which made the King Head of the English Church, and the great bulk of the English clergy and people, sullenly or otherwise, followed the example of their spiritual shepherds. The King enjoyed an almost total and perfect victory. Whatever may have been the various and complex motives of the bishops, their acquiescence in the Henrican Schism is a fact that the modern student, whatever be his personal conviction in the matter, is bound to accept.

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In the interval between King Henry's death, still Head of the Church, and the accession of Elizabeth in 1559, occurred the brief, Protestant and distracting "reign" of little Edward VI; and then the reconciliation with Rome under Mary Tudor, Elizabeth's sister and predecessor. Holding her sister's hand, damp with coming death, the Princess Elizabeth promised with tears that she would keep faith . . . and the Faith. She emerged from that death-chamber, already Queen of England, was loyally welcomed by the majority of her Catholic subjects, and less than a year later, as I have said, abolished the Catholic Church in England so far as it may, by God's providence, be abolished by law.

And now the reader will be pleased to note the fundamental difference between the attitude of the English hierarchy and the bulk of their inferior clergy, in the Year of the Queen's Grace, 1559, compared to the attitude of the same people back in 1534. Among the bishops only one (Kitchin of Llandaff) accepted the new Act of Royal Supremacy, and even he did not take part in the consecration of Archbishop Parker, Elizabeth's new Primate, succeeding Cardinal Pole at Canterbury. The result was that of the Marian bishops, twelve died in prison, two escaped to the Continent and died abroad, and the one or two remaining died in England before the establishment of the National Church. Their positions from the Primacy down were filled by the government with new men whose religious convictions or opinions were, for the most part, extremely Protestant, or even Calvinist, in character. It has been pointed out, more than once, by Roman Catholic writers, particularly Fathers Bridgett and Phillips, who have made detailed studies of this age from Anglican sources, that this fact alone militates against the "continuity" of the English Church with the Church of Augustine, Becket and Mary Tudor; but, as I have above suggested, this paper is not a study in religious controversy, but rather in religious example.

In any case, it seems clear that something had indeed changed in the Catholic Church in England under the Tudors since the time, twenty-five years back, when only a handful of men could be found to die for the Holy See.

These Marian bishops of the year 1559 did not die a violent death. Doubtless some of them, confined like Bonner of London in a cell of the Marshalsea prison, sometimes wished they had. The others, by an irony of which the Elizabethan administration alone was capable, were committed to the custody of their successors, Parker of Canterbury, Grindal of London, and so on.

A word about these first Anglican bishops. It is wholly unnecessary, in viewing the shepherds of Elizabethan England at four hundred years' distance, to regard them with the natural contemporary bitterness of Cardinal Allen who called them from Reims "the very filth and channel of the Realme." Today, despite one or two rather unfortunate examples, we rightly think of bishops of the Established Church as cultivated, tolerant and frequently saintly gentlemen who do infinite credit in their high office to their church and country. I can recall one of them, since dead, a great authority on Dante, lecturing on that poet at Harvard, and a Catholic friend of mine saying: "So must have looked and spoken Fénelon at Cambrai."

But the Elizabethan bishops, in the words of the good Buffon, must have been, for the most part, "a very different set of gloves indeed." In the first place, they were all men whose very existence depended upon the extinction of the old Church and Faith. Hence, according to Allen, they "ceased not to incite the powers of the Realme against us." In 1562, long before torture was systematically employed against Catholic priests caught in their ministrations, Grindal, the old Bishop of London (otherwise a worthy man), suggested to the government, with exquisite wit and charity, that "a Mass-priest be put to some torment and driven to betray his fellows . . . so that the Queen's Grace might gain a good mass of money by the Masses he hath said." And there are some famous words uttered by the Queen's Grace in person indicating what Elizabeth normally felt about the new bishops she had brought into being. Finally we quote from a non-Catholic authority, Dr. Hall, in his "Society in the Elizabethan Age" (page 104): "Narrow, grasping, servile, unjust, the new bishops were as much despised by their masters as they were hated by their flocks."

One of the best of the lot appears to have been the new Primate, Dr. Matthew Parker. It was he (under instructions, to be sure) who said that he did not desire to "push anyone to extremities in the matter of taking the oath to the Queen's Supremacy." He was a learned man of moderate and conservative views, a Protestant of course, who had fled into voluntary exile on the Continent during Mary Tudor's reign. Since the test of a heretic under Mary was whether or not one believed in the Real Presence of Our Saviour in the Sacrament, it is difficult to imagine that Parker believed in It, but, according to his lights, he seems to have been virtuous and able. There was, of course, a Mrs. Parker, celebrated for having once been insulted by the Queen who was all for clerical celibacy, and had a rooted objection to the Sacrament of Marriage in any case. "Madame I cannot call you, and mistress I am loath to call you," said the Queen. At all events it was to the custody of Archbishop (and Mrs.) Parker that, in 1559, was committed the deprived Bishop of Durham whose name was Cuthbert Tunstall.

Tunstall, who one day was to occupy the See founded by his namesake, Cuthbert, Apostle to the North, was of the same stock and countryside as that stalwart and fair-haired athlete of Christ, the former shepherd-boy, who had carried the Christian faith far onward to the grassy, upland solitudes beyond Umber. He was educated at Oxford and Padua where he received his doctorate both in canon and civil law. Considered one of the leaders of humanism, in the brief-lived "golden age" under the young Henry VIII, he was the friend of Erasmus and Thomas More; and is genially mentioned by Rabelais in the latter's gigantic prose epic of the budding Renaissance where anyone who searches will find his name. In 1530,

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he was transferred from London to Durham as bishop. Four years later the Act of the King's Supremacy over the Church in England was passed by Henry's "Reformation" Parliament. Tunstall forwarded his sovereign a vehement and well-worded protest against the Act; nevertheless, he accepted it, retained his diocese and, like the majority of his colleagues, escaped Tower Hill and its dreadful axe.

The reason? It may have been noticed that Tunstall was a good theologian, quite as good as Bossuet who eloquently advocated in the next century the supremacy (in a sense) of Louis XIV over the Church in France. Such ideas were already known as Gallican, the word "nationalist" still lingering in the womb of time. Later they were to be summed up in the phrase, the Divine Right of Kings; and this notion was especially exploited at the University of Padua, enriched by a Holy Roman Emperor, where Tunstall had studied. The idea in question merely signifies that in all matters not directly affecting faith or morals, the will of a given Prince is identified by his loyal subject with the Will of God. "The king," in short, "can do no wrong." But the supremacy of the Holy See over the Catholic Church is surely a matter of faith for an intergal Catholic? Undoubtedly, but the type of Gallican casuistry, so cleverly displayed by Archbishop Cranmer in that time, all but universally prevailed in the England of 1534; and Tunstall followed his brethren down the road of schism with the halfway house of heresy in full view. Twenty-five years later he was to see his error, and perform his expiation.

He was deprived by Elizabeth, September 27, 1559; and, as I have stated, immediately committed to Lambeth. It has been stated, and never disproved, that the Primate was a generous host, and that the old Catholic Bishop usually dined at his goaler's table. There were rumors, after his death, that he had again apostasized, or at least become what today is called an "Anglo-Catholic," asserting that "the Pope's jurisdiction should be restricted to his own city and diocese of Rome." That the rumor is unfounded is proved by the capital testimony of Lord Burleigh, Elizabeth's all-powerful Secretary of State, who took pains to mention that Tunstall died well-treated "despite his opposition to God's Church."

He died only a month or so after his committal to Lambeth, at the age of eighty-six. Doubtless it was an easy and serene passing, all things considered, lightened, as it may well have been, by the tact and rare kindliness of the new Archbishop of Canterbury. And for these very reasons the resistance of Cuthbert Tunstall to the claims of the absolute State in matters of conscience may well commend itself to us, most of whom are assuredly not of the stuff from which martyrs are made. In other words, we may not dwell habitually on the peaks, in the heroic company of Saints John Fisher and Thomas More, but we can breathe the cool airs blowing in from the vales in the company of this man from the north, this gentle and candid humanist who also, in his own way, gave up place, fortune and life, for the Unity of the Church. "Other sheep have I . . ." other shepherds also.

Communications

POLITICS AND GOVERNMENT

Fort Wayne, Ind.

TO the Editor: If an electorate may commit a cardinal sin, that of the United States has done so. The offense has been the fused intellectual and emotional one of refusing to recognize that under our system of political science, politics and government are one and the same. As a people, we seem determined to believe that politics is the sum total of all the undesirable appurtenances of statecraft, whereas government is something more genteel, more exaltedly dignified, able to rise far above its ignoble paternity.

Although evidence is completely lacking that our public officials have ever risen to power, except by the start provided in the incubators of our political parties, we invariably attempt to cloak those who have arrived somewhere in our statecraft with virtues which we deny to those trying to arrive there. That peculiar insistence of the American people in essaying to view the same object with the same pair of eyes from two widely separated points of view, has had many dire results, not the least of which is incompetence in high places, resultant almost entirely from too many voters saying, "Politics is too dirty a thing to engage my active interest."

Unless the United States is to become a glorified Hyde Park, offering the unsymphonic orchestration of many dissenting oratorical theorists and a multitude of haranguing cavilers and critics, there must be a more general realization that our governmental system is coincident with our political parties, be they what they may. If the time ever comes when a national cynicism and defeatism combine to create a despairing feeling that political parties are only job-getting machines, entirely selfish and lustful for power, then it is logical to transfer that attitude toward our government itself. For whether we like it or don't, our government can never attain a level of efficiency higher than the level of intelligence of at least the more powerful of our parties.

Most of us should be able to reconcile ourselves to such disturbing revelations about the true facts of our political life. Why we should insist upon believing in Santa Claus as a real flesh and blood person, in the stork as the deliverer of young 'uns or in statesmen as politicians who have "got religion" is not only mystifying but as a top sergeant would say, "damn dangerous."

Things don't just happen in government any more than they do elsewhere. They are made to happen. The people who make them happen are the ones who are interested in doing so and to date, the principal persons interested in doing so are the job-seekers, whether the jobs they are seeking are minor ones or major ones. The servants have driven the family out of the house, have even convinced the family that they wouldn't want to live in the old house anyway, because it's too dirty.

Both Democratic and Republican parties have been irresponsive to any wishes of the rank and file in recent years, principally of course, the Republican party, which

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wasted away a huge political surplus of voter confidence, until what was left wouldn't occupy half the space in a child's doll buggy. This irresponsiveness of party leadership was insolent in many instances, the Republican party sinning the greatest in 1932, when its hand-picked national convention of payroll stooges met and determined that they would avoid as much as possible any issue germaine to the depression except perhaps the necessity for more exhortations to the public to keep its chin up, so it could be hit easier.

Catholics have been particularly sensitive to the wounds and scars of political battle and their sensitivity has become accompanied by a timidity which makes them strikingly inarticulate on a number of important political issues, which involve deeply their most cherished moral beliefs. They have been convinced, how or why they know not, that as individuals they must be careful not to involve the Church in politics in a country where the principle of a separated Church and State is a highly regarded one. From the sidelines, they condemn the direction of our government as hinted in the so-called Child Labor Amendment; they deplore the refusal of the public educational systems in many places to recognize the contributions of the parochial school systems to society; they find fault that a political organization, in which they have never interested themselves, fails to honor them. That would be splendid if it were not for the fact that the only things won on sidelines are bets.

If we wish to ride in the cart and go some particular place, we must condescend to let the driver know where we wish to be taken.

CLIFFORD B. WARD.

THE TREND OF RECOVERY

New York, N. Y.

TO the Editor: The Right Reverend John A. Ryan in your issue of January 3 states that "the kind of houses for which there exists a large potential demand will have to rent at so low a figure that they will not attract private capital." Granted. But why did not the writer go into the reasons why this is so? It would have been of value had he said that in some cases the land costs are too high but that in all cases the costs of labor and materials are affected by the monopolies in those things so that they are too high also. The ordinary citizen who wants a small home and whose income may be $30 a week is asked to pay $1.50 per hour for bricklayers, $1.40 per hour for carpenters, plumbers and so forth as well as trustified prices for steel, cement and other materials.

Why has England been able to build thousands of small dwellings for her people? Because wages paid there for building trade mechanics are not disproportionate to the wages paid for all other services and because, this is presumed, English laws deal severely with attempted monopolies in materials.

Let us speak plainly about this matter; we are not running for office and do not have to placate the A. F. of L.; building trade wages in this country are disproportionately high—virtually pre-depression—because of the habit of our politicians to defer to the bludgeonings of organized minorities. The A. F. of L. has forced into the government specifications these inflated wage scales to the everlasting detriment of the rest of us and to their own detriment too, for most of their members are on relief. Decent, kindly men individually, they are being used by self-seeking leaders who tell them that if they will but hold out and stay on relief they will win in the end. Of course they won't because industry cannot pay these wages and survive. Raise all workers to their level and they would want $2 per hour; that is their philosophy; and the philosophy of all monopolists. Destroy the monopolies in materials and labor and private capital here can build homes for the people who have no monopoly but of their own hands and heads.

PONTIFEX.

INDEFINITELY POSTPONED

Cleveland, Ohio.

TO the Editor: Several weeks ago in reading your columns I noticed one concerned with the proposed registration fee designed to give the Health Department greater revenue for enforcing its rules, and while I am not familiar with the situation in New York, I imagine your contention that the money should be raised is correct.

I am not in the cosmetic business and have no interest in any or in any patented medicine, so I was peculiarly interested in your final remarks in that particular editorial which read: "It seems to us a mild measure to direct against an industry which trifles with health and life and keeps American womankind looking funny and paying for that primitive privilege."

I do not believe that you can produce conclusive evidence that the industry as a whole, or a major part of it, as judged by sales volume, is an industry which trifles with health and life, but contrariwise it is an industry, based on statistics and not an exhibit of extreme cases in point, that has contributed a great deal to the health and well-being of America.

This is just an opinion and perhaps you have contrary statistics proving that 90 percent or 70 percent or 50 percent of the drugs and cosmetics sold have done harm rather than good. If this is so it would present a very interesting paradox in that the sales of these products should continue in the face of their having done actual harm.

But really, the thing that interested me most and caused me to write you at all was that this industry, presumably the drug and cosmetic, is accused of keeping American womankind "looking funny." Although this is not important, sometime or other when other subjects do not occupy your time, I would be truly interested in what kind of woman is a funny looking one and what kind is not, and just how the use of laxatives or rouge or any other of the items sold by the drug and cosmetic trade has contributed to the funny look of women generally, so that you can claim the entire industry is at fault.

R. M. ALDERMAN.

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Seven Days' Survey

The Church.—The Department of Social Action of the National Catholic Welfare Conference has sent to 360 seminaries, colleges and universities, high schools and Newman Clubs suggestions for the observance during February of Catholic Press Month. * * * In the Province of Quebec, February 9, the fourteenth anniversary of the election of the present Holy Father, will be celebrated as the Feast of the Pope with special prayers and sermons and the taking up of the Peter's-pence collection. * * * The Canadian Minister of Labor received a delegation from the Canadian Confederation of Catholic Workers presenting a memorial on the high cost of living and pending and recent legislation. At a congressional committee hearing, January 23, Monsignor John A. Ryan of the Catholic University and Miss Anna J. Keady of the Christ Child Society supported the reduction of working hours for women in the District of Columbia. * * * The petition for the beatification of Teresa Higginson, who was a school teacher in Lancashire, England, has been signed by nearly 200,000 persons from every country in the world except Russia. * * * More than one-quarter of the world's 2,000,000 Boy Scouts are said to be Catholics. * * * "The Cloistered," a film presenting in France for the first time the life of the cloister, was recently made with special authorization at the Convent of the Good Shepherd, Angers. The scenes depicting the ceremonies of vestiture and profession as a "Bride of Christ" are said to be profoundly moving. * * * In order "to stem the flood of stage indecency" the Catholic Theatre Movement of New York has just enlarged the scope of its work and begun a weekly classification of all Broadway plays. * * * The Patna Mission Stamp Mart of West Baden, Indiana, recently realized $100 for missions in India from stamps given by General Calles of Mexico to a nun at St. Vincent's Hospital, Los Angeles. * * * At the end of a sixth and final siege the Communists sacked the village of Tungstuen, Shensi, China, burned the Catholic mission and killed the native Chinese priest.

The Nation.—If there is a crescendo in political activity between now and elections, the nation will certainly be dizzy. Governor Smith's Liberty League address, accepted with pleasure by nearly all Republicans and greeted warmly by many papers, raised many roofs. Senator Robinson answered for the Democratic party, by quotations trying to show Mr. Smith's great change since 1933 and by denunciation trying to associate him with a bad section of the wealthy. John L. Lewis, a powerful voice in labor, condemned him as "a gibbering political jackanapes." At the Catholic Conference on Social Problems in Chicago, the speech was criticized generally and in some instances, bitterly. * * * In the Senate, the $1,000,000,000 substitute farm program approached final committee hearing. Solicitor General Reed, who would have to defend the measure if its constitutionality were challenged before the Supreme Court, tried to avoid making any public statements about its probable constitutionality. * * * The House received a draft for a neutrality law which stresses possibilities of preventing wars as well as methods of keeping us out of them when they start. The strict neutrality group, headed by Senator Nye, fear the flexibility granted for the first purpose endangers the second. * * * The A. F. of L. council meeting in the South was struggling unsuccessfully to lessen the friction between industrial and craft unionists. By censuring the Lewis industrial union committee, refusing radio workers a new industrial charter, and planning work in the automobile industry on a compromise industrial-craft basis, the executive council made the whole problem more sharp. * * * The $2,491,000,000 bonus bill became law over the President's veto on January 27. The commander of the American Veterans' Association predicted this bonus will be followed by agitation for pensions aggregating $100,000,000,000 as the pension field gradually broadens. * * * The Federal Reserve Board increased the margin requirements on stock purchases from 25 to 45 percent to 25 to 55 percent. Its industrial report showed December output at a five-year peak.

The Wide World.—The body of King George V lay in state at Westminster Hall, and throngs so dense that all the facilities of London were taxed to the utmost struggled to pay tribute to the dead monarch. Royalty and diplomacy mustered their best for the funeral on January 28, when Windsor Castle housed one of the most distinguished gatherings ever assembled. Memorial services were held throughout the empire and in very many foreign lands. * * * Reports from the Ethiopian front continued to be everything but clear. Reading the accounts, one all but gained the impression that while the Italians were pouring into southern Ethiopia, they were being pushed out of the northern provinces. At any rate there seemed to be little doubt that fairly serious fighting was in progress. It appeared that an Italian motorized column was conducting a raid deep into the interior of Haile Selassie's country. Rains added to the hardships of the campaign. Meanwhile the seriousness of the clash between British and Italian interests in the Near East was testified to by reports indicating that Il Duce was making great efforts to muster agents in Palestine, Egypt and elsewhere. * * * The resignation of M. Laval, effected by Radical Socialist refusal to support him, was followed by a Cabinet Sarraut, which is regarded as a makeshift government which will function only until the next elections make more evident the will of the French people. Behind the scenes there occurred a pre-election conflict within Radical Socialist ranks, as a result of which Edouard Daladier—widely hated as the "massacre Premier"—became the leader of this important group. * * * Rudyard Kipling was buried in Poet's Corner, Westminster Abbey,

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on January 23. His tomb is between those of Dickens and Hardy. Mr. Stanley Baldwin was among the pallbearers. * * * After listening to a discussion of events in Danzig, the League contented itself with a promise given by the Nazi Senate to refrain from terrorism and to cooperate with both the Commissioner and the Polish government. The questions at stake were certainly not settled. Neither Socialist nor Catholic groups, victims of much violence, secured anything by way of redress. All that came of the matter was a warning phrased by Mr. Anthony Eden and concurred in by M. Beck, acting for Poland. * * * Rumors that the Catholic episcopacy, for which new spokesmen were selected, would strive to effect a settlement of educational problems with the Nazi government, were preceded by the issuance of a joint pastoral letter which urged Catholics to refrain from reading Rosenberg literature and from attending meetings or training courses conducted in the Rosenberg spirit. It was freely predicted that the bishops would disband the Catholic youth organizations, provided a reasonable compromise on schools could be reached.

* * * *

Mexican Relief.—The Baltimore *Catholic Review* announces the formation of "The Catholic Bishops' Commission, Incorporated, for Mexican Relief" by the Hierarchy of the United States. The officers of the commission are Archbishop Curley of Baltimore, president, Archbishop Drossaerts of San Antonio, and Bishop Kelley of Oklahoma City and Tulsa. The purposes of the corporation are: "For the relief and support of the exiled Roman Catholic bishops, clergy and people of Mexico and others who are suffering because of the administration of the religious laws of that country. To help and support Roman Catholic seminaries, colleges, schools, institutions and other agencies which may aid the clergy and people of Mexico in any form of Christian education or charity. For the aid and assistance, through proper legal means, of the people of Mexico in their efforts to obtain the rights of conscience and the freedom of religion. To solicit and procure the voluntary contributions of funds and for the administration thereof in fulfilment of the objects of the corporation. . . . 'The Catholic Bishops' Commission, Incorporated,' has no other objectives than those named. The commission will appeal to the Catholics of every diocese in the United States to contribute generously according to their means to the fund that will be raised for the defense of religious freedom in Mexico." Pope Pius has blessed the work, and Cardinal Pacelli, Papal Secretary of State, sent a cable to Archbishop Curley: "The Holy Father learns with deep satisfaction of the decision of the American Episcopate to raise funds for the persecuted and impoverished Mexican bishops, priests and seminarians. He warmly commends this holy initiative and invokes God's blessing for its success. . . ."

Townsendism.—The strength of the Townsend old age pension movement, which shortly before the opening of Congress seemed vague but enormous enough to worry all congressmen seeking election this year, seems gradually to be growing clearer. A group of Chicago professors have written a serious pamphlet, "The Economic Meaning of the 'Townsend Plan'" (Chicago University Press), giving it a close scrutiny and condemning it sweepingly. While its economic aspects have been searched, its influence on votes has been likewise assessed. The move to make a third party out of Townsendism appears to practical politicians suicidal. They estimate that Townsendites can swing the election of regular party candidates for Congress in only forty to seventy cases. Candidates of their own party would hardly be seen. Most of the congressional candidates that pledge themselves to the movement are believed to be the perennial, and perennially unsuccessful, type. It was announced that the Townsend organization is in danger of prosecution under the Corrupt Practises Act which says that organizations attempting to influence federal elections in two or more states must render regular accounting to the government. The McGroarty bill now being circulated around Washington is considered a definite compromise, and by compromising Townsendism loses its evangelical spirit. This bill, an official offering of the group, provides for a 2-percent transaction tax to be used for pensions, but these pensions could only be of about $75, because the sum collected could not furnish more. Senator Borah, some time ago believed to favor the Townsendites, showed in his Brooklyn speech on January 28 how the pure doctrine is being weakened. He said: "I am prepared at all times to support old-age pension legislation to that extent [$60 per month, half furnished by the federal and half by the state government]." He explicitly attacked the Townsend idea of forcing recipients to spend their pensions within a month, and did not mention the transaction tax. Thus Townsendism is being incorporated in practical politics.

Alabama Justice.—Prejudice again ran high at the fourth trial in five years of Haywood Patterson, accused with eight other Negroes of attacking two white women on a Southern Railway freight train, March 25, 1931. Although the scene of the court action had been moved from Jackson Country, where a fair trial was deemed impossible, the feelings of the white citizens, amply played upon by the prosecution, were anything but unbiased. The local judge seemed to maintain an "irritable" and "impatient" attitude toward the defense, who made numerous exceptions to his rulings and claimed a mistrial repeatedly. Aside from prejudice against the nine Negroes, who have already been in jail for five years, there is considerable local resentment against interference by Communist-Socialist forces from up North. Samuel Leibowitz of the International Labor Defense is still conducting the defense, although the actual trial work is in the hands of Clarence L. Watts of Huntsville, Alabama. Patterson had been sentenced to seventy-five years in prison (January 23) and the trial of Clarence Norris was just beginning when the defense and the prosecution reached a deadlock on the form of introducing the important medical testimony of Dr. R. R. Bridges, who was so ill that neither side would take the responsibility for bringing him to court. The trials have been postponed indefinitely and

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may reopen in April. A lull in the local situation was expected until on the way back to the Jefferson County jail in Birmingham, for reasons violently disputed, Ozzie Powell, another defendant, slashed a deputy sheriff, was shot in the head and taken to a hospital. Despite the grave doubts raised by the evidence, conviction of all nine Negroes in the local court is again expected.

"Progress" in Mexico.—The current assumption that Communism is the goal aimed at by the present government of Mexico is incorrect, if one may credit the *Völkischer Beobachter,* Nazi organ number one. It declared in a recent issue: "The national-revolutionary movement in Mexico is particularly impressive for the reason that it is allied in principle with the National-Socialist teaching of 'blood and soil,' which is realizing for the first time in Latin America. . . . The tension which naturally exists between those who are carrying out this great work of reconstruction and those who represent clerical and other powers is unavoidable. But these last cannot any longer prevent the evolution to nationhood from taking place: they are the small retarding forces in the process by which a struggling people is being transformed into a mighty nation." There is plenty more of this, but what has been quoted will suffice. A previous article in the same journal was, perhaps, slightly more specific. "The conservative Church and clergy always aided the small ruling clique in keeping down the great Indian masses," said the writer. "The Church gave Indianism the national Patron of Mexico, the Virgin of Guadalupe, and then prevented every form of cultural effort. It permitted the people to vegetate in ignorance, preaching obedience and quiet patience, and promising a better hereafter by way of a reward for the tribulations of life here upon earth. The contemporary antipathy toward the clergy has its source in these facts." Being abreast of the times, the *Völkischer Beobachter* notes that a "rift" between the "Right wing" under Calles and the "Left wing" under Cardenas has been reported, but adds: "All opposition circles and especially the Church will be disappointed, for the old course will be kept up. . . . Young Mexico has aroused the folk and racial energies of a grandiose past and has pointed out the road to be taken by the young nation." Though a German Catholic journal took the trouble to point out that the sacred *Hakenkreuz* has been ridiculed in official Mexican cartoons, Dr. Rosenberg's editors were not to be restrained from discerning a likeness where, doubtless, one exists.

Shall It Be Otto?—Prince Starhemberg's presence at the funeral of King George may not be the prelude to restoration of the Hapsburg monarchy, but it is at least a significant omen. Few who fail to keep in touch with Austrian opinion can realize the extent to which legitimist agitation has come to life round about Vienna. The undertaking has proceded at a swift tempo, and at present nearly all the propaganda organs created by the Dollfuss government are cheering for Archduke Otto. Professor D. von Hildebrand's *Christlicher Ständestaat* is crowded with monarchist articles; the "correspondence" of the Schuschnigg youth groups seems to glow with anticipation of coming festivities in the Hofburg. Still more interesting are certain ramifications of the "movement." Czechoslovakia, first of the lands on which a Nazi *putsch* eastward would fall, is being widely advertised again as a Catholic nation. During the excitement which followed the establishment of the republic, much talk of John Huss was blended with an attempt to establish a schismatic national Catholic Church. Today the trend seems—propagandistically speaking, at least—in the other direction. Whispers of a "Catholic bloc" of Central European nations have reached even these shores. It is even held that an anti-Semitic flurry now started in Hungary has an undertow of strong monarchical sentiment—though, to be sure, the majority of Jews in Vienna are reported entirely sympathetic with the idea of Otto's restoration. Naturally no definite sketch of these maneuvers is available. On the other hand, seemingly authentic stories indicate that a considerable concentration of German troops in addition to the Austrian (Nazi) legion has been effected east of Rosenheim. Something, at any rate, is brewing in this region, and the draught may well be exciting. No overt move is likely to be made until the outcome of Mussolini's experiments in Africa becomes plainer to the view.

Catholics on Social Problems.—Defense of the present federal administration and proposals of needs for change of the Constitution were stressed by speakers at the Catholic Conference on Social Problems meeting in Chicago. "A constitution is no protection against supergovernment or Fascism," said the Right Reverend John A. Ryan, professor of social ethics at Catholic University and head of the Department of Social Action of the National Catholic Welfare Conference. "Armies do not respect a constitution," he added. "Would a constitution have stopped Mussolini? Business men haven't learned anything from the depression. If you think they have, read the program of the National Association of Manufacturers, or read the expression of a certain banquet speaker at Washington." He asked for constitutional changes permitting congressional determination of wages and hours of labor, and regulation of prices of farm products. "If the NRA had not been abolished," he said, "it could have been developed within ten years into the system recommended by the Pope. As things are, a constitutional amendment is a prerequisite to the establishment of that system." Mr. S. A. Baldus, editor of the *Extension Magazine,* said, "There is one kind of demagog more dangerous than the crackpot who speaks harshly of the rich, and that is the demagog who deliberately and with malice aforethought arouses the rabble to hold the President of the United States—whoever he may be today or next year or years hence—in contempt." The Reverend James A. Magner of Quigley Seminary, Chicago, called for an amendment to the Constitution to permit legal implementing of his interpretations of the encyclical of Pope Pius XI on social justice. Mr. Thomas J. Norton, Chicago lawyer, said existing laws could achieve both recovery and justice if enforced, and warned against constitutional

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changes centralizing government as a form of Fascism. The conference was sponsored by Cardinal Mundelein.

Non-Catholic Religious Activities.—Representatives of thirty-four Protestant religious denominations attended the seventeenth annual meeting of the American Bible Society's advisory Council. According to the *News Bulletin* of the National Lutheran Council this society has thus far distributed 125,000 copies of the New Testament in the nation's CCC camps. * * * The National Conference of Jewish Federations and Welfare Federations concluded its annual assembly at St. Louis, January 27. It was agreed by American and British Jewish leaders that attention should be concentrated on the withdrawing of the 100,000 Jews under forty who still remain in Germany. In the face of growing reports of nation-wide anti-Semitism in Poland, the Federation of Polish Jews in America is seeking to raise $1,000,000 for the relief of the 2,000,000 fellow-religionists who are said to be starving. * * * The *Christian Century* reports that "Protestantism's largest church and the oldest Negro church in the North is the Abyssinian Baptist Church in upper Harlem." Its congregation of 13,000 members engages in a wide range of social and cultural activities. Last semester there were 1,850 students of all ages following college-type courses. * * * The Ministers' Union of America has recently formed a union label committee which is "urging all the ministers of New York to have their printing done in union shops and to have union labels on all such printing." This is the first step to secure a wider support of union labor by religious organizations.

* * * *

The Chaco Peace.—Another long step toward peaceful settlement of the issues of the war in the Chaco, was taken with the signing of a treaty between Bolivia and Paraguay providing for the release of all prisoners of war and for the renewal of diplomatic relations between the two countries. This is the first result of the continued and complicated negotiations in which the representatives of six neutral American nations, Argentina, Brazil, Chile, Peru, the United States and Uruguay, have participated since they virtually forced an armistice on the belligerents last June. The war began in June, 1932, and is said to have cost the lives of 100,000 and brought great hardships to many others. Mr. Spruille Braden, United States Ambassador at Large appointed to represent this country in the peace negotiations, was a member of the special committee which flew to Asuncion, Paraguay, and secured President Eusebio Ayala's consent to the new pact. This was signed at a plenary session of the Chaco peace conference in Government House, Buenos Aires, Argentina. While the release of war prisoners and the renewal of diplomatic relations between Bolivia and Paraguay is expected to improve greatly the atmosphere for cementing peaceful relations, some vexatious fundamental problems remain: the fixation of the frontier through the Chaco, a decision as to which country started the war, and the establishment of treaties of commerce and of navigation rights for Bolivia down the rivers controlled by Paraguay.

Ocean Shipping.—With the legal settlement of the Morro Castle case the problems of shipping in this country were publicized but not solved. The court gave Eben S. Abbott, chief engineer of the boat, four years in prison. The master, William F. Warms, was sentenced to two years. An extremely rare sentence was passed against the excutive vice-president of the Ward Line, a year in prison commuted to a $5,000 fine and probation. The National Committee on Safety at Sea offered a program for closer inspection and control of all sorts of ships, and specifically for the establishment of ship schools for training seamen, and stated that labor problems need a thorough airing. The personnel turnover in our merchant marine is between 20 and 30 percent, while in the British about 5 percent. The labor troubles that reached a climax in the San Francisco general strike have never disappeared, and during the week the militant union on the Pacific Coast requested an examination of the problem by the government. Ship building and shipping both were much more prosperous last year than earlier in the depression. On January 1, 1936, there were 89 vessels of 125,565 gross tonnage being built in American ship yards, compared with 23 of 25,635 tonnage a year ago. The increase was mostly in tankers. Advance transatlantic passenger bookings are the highest this winter since 1929. But the rating system of Atlantic liners is being attacked now, and the companies fear that if a settlement is not made soon a rate war will ensue that will further disrupt the shipping industry. At present there are four classes: first, cabin, tourist and third. The Cunard-White Star Line apparently wants this reduced to three: cabin, tourist and third. They have announced informally that the new, enormously de luxe Queen Mary will be called a cabin boat, and that charges will be made accordingly.

30 Taxes.—The Merchants' Association of New York relased an analysis of internal revenue collections, made by Laurence Arnold Tanzer, which showed that the average family supported by a wage-earner in the income-tax paying group paid more than thirty taxes to the federal government during the fiscal year that ended June 30, 1935. Mr. Tanzer, who is chairman of the committee on taxation and public revenue of the association, pointed out that while taxation fell most heavily on the rich, no one has escaped the increased cost of living brought about by increased taxation, even those on subsistence levels having been struck by eight so-called invisible new taxes levied in 1935. The average family, the report says, felt most the taxes on liquor, tobacco, playing cards, gasoline, tires, automobile parts, electrical energy, wheat, corn, pork and the other excise and processing taxes levied on commodities or their manufacture. These increased the cost of retail purchases in 1935 by not less than 5 percent. "The extent," said Mr. Tanzer, "to which these taxes entered into the cost of living may be judged from the fact that $1,781,000,000 of the collections was in taxes on commodities or their manufactures, most of which were in common use." The association has been conducting a campaign for a general reduction in taxes and a simplification of them.

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The Play and Screen

Ethan Frome

OF THE novels of Edith Wharton, "Ethan Frome" will probably be read the longest, for as clever as Mrs. Wharton is as psychologist and story-teller, it is the only work in which she lifts herself into the heights of the universal. "Ethan Frome" is a minor masterpiece of tragedy, a tragedy none the less veritable that it ends not in physical, but in mental and moral death. That it has the stuff of drama is evident, yet a drama so appallingly somber that it took courage for a producer to present it on the stage. New York is fortunate in finding such a producer in Max Gordon and such adapters as Owen and Donald Davis, as well as such players as Raymond Massey and Pauline Lord, and, in a lesser degree, Ruth Gordon, to impersonate the chief protagonists. To say that the stage version retains the full power of the novel would be to say too much. Much of the novel's quality is obtained by the power of hidden suggestion, not only in the characters themselves but through the writing itself. Mrs. Wharton through the use of a special character, who is apart from the main action, and whom she employs much as Joseph Conrad does his Marlowe, is enabled to cast an oblique light on the characters and action which is impossible to the playwright. To a large degree the writer for the stage must make the direct approach. Ibsen and Chekov have, it is true, done much by indirect suggestion, but even these masters have had on the whole to advance in full view of their audience. It is a tribute to the skill of the Davises that they have been able to hold so much of the original power of the story, and especially so much of its subtle characterization.

We all know the story of "Ethan Frome," the story of a man with a nagging hypochondriac wife who falls in love with a young girl, a cousin of the wife, who helps with the housework. The wife, jealous of the girl, sends her away, whereupon the man and the girl try to commit suicide by coasting down a hill into a tree, but succeed only in maiming themselves for life, with the result that the three people are forced to live together for the rest of their lives, the man a cripple, the girl a querulous invalid. This tale, free, except in the final coasting, from external action, can be told only by a masterly handling of detail, and in this the authors prove themselves exceedingly expert. The New England character is essentially one of understatement, and this is peculiarly difficult in the theatre. It can be accomplished only by suggestion and by what is left unsaid. Up to the final scene the authors have triumphantly succeeded. It is a pity that they should have tried to go the author one better in this scene, and instead of leaving the misery of the three people suggested, they should have made Mattie say that she hates Ethan to touch her, and finally to ask him bluntly when he is going to die. This is a gratuitous piling of the horror of Ossa on the Pelion of misery, and both defeats the final irony and makes the misery quite too much to bear. If the play does not run out the season, I, for one, believe this will be the reason.

Few plays of the year have been as sensitively acted, despite the fact that none of the actors attempts to use the speech of the New England farmer. They have contented themselves with visualizing the characters. In this it is hard to see how Raymond Massey's Ethan, or Pauline Lord's Zenobia, could have been bettered. Mr. Massey is in action, face and figure the New England farmer to the life, while Miss Lord gives of the nagging wife an impersonation which in its subtlety of feeling is past all praise. Zenobia is a peculiarly complex character, and Miss Lord in its depiction proves herself an actress of a quality beyond her previous achievement. Ruth Gordon is in the first scenes too mannered to be recognizable as a Yankee factory girl, but the later scenes she plays brilliantly and with feeling. Guthrie McClintic's direction is masterly, and Jo Mielziner's settings of the very spirit of wintry New England. (At the National Theatre.)

GRENVILLE VERNON.

Petrified Forest

HOLLYWOOD admirably pursued the extraordinary limitations of setting in the tense atmosphere of the desert's Petrified Forest and gas station-restaurant locale, capturing in full the requirements that are necessary for a concentration of attention on the fine sensitivities of Robert Sherwood's haunting theme.

It is a fascinating photoplay alive with the elements of romantic love, adventure, fine comedy, hope and fear, triumph and tragedy and inspirational mental conflict, all held together by rigid suspense, sparkling dialog and fine acting. Leslie Howard successfully carries the weight of much wordage in his calm, smooth, restrained voice, and Bette Davis glowingly sustains him. Mr. Howard and Miss Davis in the story are kindred artistic souls who are thrown together in the desert. When Humphrey Bogart, outlaw, descends on the gas station, Howard determines to give his life in order that Miss Davis may collect his insurance and achieve artistic success, which he has missed. While being held as prisoners by Bogart, the pair, together with others, frankly discuss their innermost thoughts. When the posse finally closes in on the group, Bogart and Howard carry out a prearranged pact, the bandit killing Howard. (Generally released February 8.)

The Milky Way

HAROLD LLOYD climaxes his twenty-third year as a screen funmaker in one of the most uproarious performances of unadulterated hokum to reach the screen in years. Mr. Lloyd's technique of purveying raw comedy occupies no unimportant place in past motion picture history. "Milky Way" writes a new leaf as the contributor of a thousand laughs, inspired by a concoction of true Lloyd nonsense that is so cleverly set down in action, dialog and gag situations that it leaves one limp. The story, if one might call it such, is about a meek milkman whose fistic abilities were limited to his prowess at ducking until he awakened to discover that he is the world's middleweight champion, never learning that it happened accidentally. (Generally released February 7.)

JAMES P. CUNNINGHAM.

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Books

Cynic and Humorist

Mark Twain's Notebook. Prepared for publication by Albert Bigelow Paine. New York: Harper and Brothers. $4.00.

SO MUCH has been written about the incongruous personality of Mark Twain that it seems almost superfluous to probe into the subject again. However in Mark Twain's own "Notebook," diligently edited by his friend and biographer, Albert Bigelow Paine, we have a rare opportunity to appraise the philosophy of one of the most paradoxical characters in the whole gamut of American Literature. The book itself is autobiography in its most intimate and vivid form—day-to-day life recorded as it was thought and felt. In no way does it conflict with the definitive biography of Mark Twain, published seven years ago by Mr. Paine; it is rather a welcome supplement.

As a colorful miscellany of random phrase and thought, it reveals a new and frank Mark Twain, many of whose comments on the comedy and tragedy of life, on heresy, and on patriotism and God would never have escaped the watchful eyes of Mrs. Clemens and W. D. Howells. Mr. Paine believes that our "tolerant world," accustomed to freedom of expression for inhibitions and atheistic remarks, will not regard them as "too highly seasoned" but rather as a part of that which has become its "daily nourriture." The present reviewer is inclined to believe that much of the salacity and blasphemy, to be found in the "Notebook," despite the cathartic benefits of such statements, will react as a deterrent to the reputation of Mark Twain. Many of the remarks are positive indications of bad taste.

Mr. Paine seemingly condones the infamous "1601" and the Address at the Stomach Club in Paris on the ground that they were never intended for public consumption but rather, privately printed, for a few intimate friends. It is difficult, indeed, to believe that the creator of such a galaxy of lovable characters, whose variegated antics have quickened the hearts of American youth, could be, in one and the same person, the author of the innumerable agnostic and cynical remarks which punctuate the "Notebook," remarks which in themselves are indicative of an aberrant philosophy of life. It is this strange contrast between the Mark Twain of "Huckleberry Finn" and "Tom Sawyer" and the Mark Twain of the "Notebook" which will undoubtedly interest the reader as a study of the vagaries and the complexities of the human mind and heart. Beneath his bland exterior, the humorous Mark Twain was a cynic at heart. The death of his daughter, Sue, which occurred in America, while he was on his triumphal European tour, and the subsequent death of his beloved wife served to aggravate and intensify his inherent cynicism.

Mark Twain disagreed not only with the world, as he found it, with its conventions and its beliefs, but, at times, he did not always agree with himself. For he had the erratic mind and unreliable taste of genius. And as

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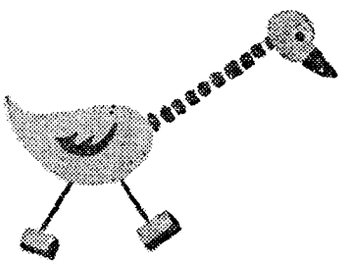

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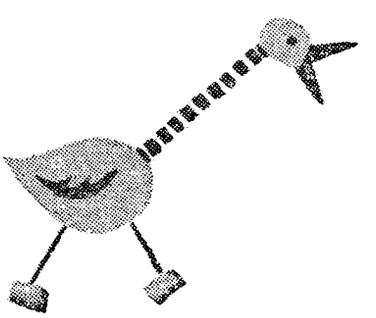

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NEXT WEEK

SOCIAL JUSTICE, by Virgel Michel, shows that the virtue of social justice must include in its wider sense distributive justice, by which the whole gives to the various parts what each has coming to it, legal justice, by which the parts give to the whole what is owing to it, and also commutative or exchange justice, which is an equal give-and-take between individuals. This is the "virtue by which men regulate all their actions in proper relation to the common good," a definition which requires one to know what is the common good. A thomistic analysis separates and balances and shows the relationship between the individual and common good in human society. . . . MEMORANDUM, by William Franklin Sands, declares the basic necessity and good of family life in the scheme of Catholic life. The article shows three things wanted and not sure to be found in Catholic education: "a positive and dynamic, rather than defensive (or merely aggressive) Catholicism; continuity of family life rather than the disruption which comes from years of bachelor boarding schools; the preservation of traditional American democratic culture in the face of non-democratic proletarianism and an equally non-democratic plutocracy as well as population changes as great as those which broke the Roman Empire into incipient nations." The family school is briefly painted as Mr. Sands's answer. . . . ON REREADING BELLAMY, by J. Elliot Ross, looks backward on the famous prophecy which Edward Bellamy embodied in his book, "Looking Backward." This book, published in 1888, describes a communistic United States of the year 2000. The picture of the peaceful transition to a pleasant, free sort of socialistic utopia and the functioning of the utopia itself, Father Ross considers "the most interesting, plausible and appealing" in the *long line from Plato's "Republic" to* Butler's "Erewhon." And incidentally the author points out that "Bellamy predicted airplanes, the radio, television, tractors, taxis."

an enigmatical genius of American Literature, his name will long be remembered. Mr. Paine's illuminating comments and efficient editorial work in this voluminous "Notebook," which has the intimacy of a diary, is a genuine contribution to Twainiana. The entries are as Mark Twain left them, unvarnished and unexpurgated. Locked up within their intended meaning lies the key to the riddle of personality that was Mark Twain. The "Notebook" is, indeed, a dramatic culmination to the present Centenary celebrations. Admirers of Mark Twain will find it an interesting document.

EDWARD J. CLARKE.

Invaluable Scholarship

Manual of Christian Archeology, by Orazio Marucchi; translated and adapted by Hubert Vecchierello, O.F.M. Paterson, New Jersey: St. Anthony Guild Press. $3.50.

THE DEAN OF SCIENCE at St. Bonaventure College has given us an excellent English version of Professor Marucchi's standard manual, which deals almost entirely with the early Christian remains of Rome. After a brief discussion of the documentary sources and a summary of the period of persecutions the cemeteries are thoroughly dealt with. From this section the average reader will learn much that is new to him; for instance, that *catacumbae* was the name of a particular place—"the hollows"—near the Cemetery of St. Sebastian, the term having been afterward extended to include other Christian cemeteries; also that "from the very beginning there were Christian cemeteries built above ground." The subterranean ones were normally used for burial purposes, and their accompanying liturgical functions, but only very exceptionally for places of refuge. Burial by interment as contrasted with cremation was not unknown to the pagan Romans, and became more general among them in the age of the Antonines, perhaps owing to Christian and other new religious influences.

There follows an account, abundantly illustrated with reproductions, of Christian inscriptions, many of which are of great dogmatic importance. There is, for instance, vivid evidence of how the cultus and invocation of saints arose, not from any polytheistic infiltrations, but the inevitable practise, at once completely Christian and touchingly human, of asking for the prayers of departed friends, and of course especially of the martyrs near whose remains other Christians longed to lie. "I recommend to Basilla the innocent Gemellus," "Live in peace and pray for us," are typical specimens. The frequent use of Greek in the earlier inscriptions reminds us that the Roman liturgy was in that language for several centuries. A touch of unconscious humor is found in the epitaph of the widow Daphne, who "was never an expense to the Church," "Ecclesiam nihil gravavit." One imagines some overburdened deacon suggesting this praise of the admirably self-supporting lady! The importance of the many "graffiti" that were scribbled by pilgrims has made posterity grateful for what must have seemed indecorous vandalism to many more tidy contemporaries. The most interesting graffito, however, is of a very different sort, namely, the

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crude caricature from the Palatine Palace, which shows a man in prayer before an ass-headed figure on a cross, with the inscription: "Alexamenos worships his god." Thus did a nameless blasphemer become a witness to the despised faith of his comrade.

The early Christian art of Rome, which is exhaustively illustrated and discussed, possesses in its dogmatic symbolism an importance equal to that of the inscriptions, notably in regard to the Eucharist. The very beautiful Madonna and Child from the Cemetery of Priscilla can be safely ascribed to the beginning of the second century and is hence the earliest representation of the Blessed Virgin. It is deplorable that this unique painting, linking Christianity with the classic art of a period before any decadence had set in, should remain unfamiliar to most modern Catholics while feeble and unworthy representations are reproduced by the thousand. Would not a devotion to "Our Lady of the Catacombs" be an admirable lesson as well as an inspiration?

Chapters on the Christian basilicas, in their structural, artistic and liturgical aspects, form the final section of this invaluable book.

As minor criticisms may be mentioned the inadequacy of the index, and the fact that the book's complicated subdivisions make the "footnotes" assembled at the end extremely difficult to use, since the numbering of chapters and of notes within each chapter is repeated in each of the six "Parts." A much more convenient system could surely have been devised. Translations might well have been furnished for such difficult Latin inscriptions as the poems of Saint Damasus. Finally, the reviewer, who had the privilege of reviewing Monsignor Barnes's work, "The Martyrdom of St. Peter and St. Paul" (see THE COMMONWEAL for March 2, 1934), had hoped to see the controversy regarding the temporary burial of the apostles *ad catacumbas* dealt with in the present book, which contains, however, only the briefest allusions thereto, and no discussion of the disputed questions. Since the matter is of great importance and absorbing interest, students of Professor Marucchi's manual should not neglect the consideration of Monsignor Barnes's volume as well.

T. LAWRASON RIGGS.

Light on Queen Elizabeth

Elizabeth and the Catholic Historians, by the Rev. Joseph Bernard Code. Louvain, Belgium: Bureaux de Recueil, Bibliothèque de l'Université. $2.50.

THE TIME is ripe for Catholic authors to take part in the revival of interest in the Tudor years from which evolved modern England. Concerted critical study of sixteenth-century England by Catholic scholars would make a great contribution to Catholic Action.

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erence for all who have made a serious study of this period of English history.

Dr. Code's comprehensive work is based on the premise that "the true significance of any controversy cannot be fully appreciated until the different viewpoints of the opposing parties are understood." His thesis is an example of the broad tolerance and the scholarship requirements of the University of Louvain. The book includes a consultative bibliography enhanced by criticisms on books dating from 1580 to the present time, not only in English, but in Latin, French, Italian, German, Spanish and Portuguese. The index of twenty-six pages covers carefully prepared notes on all characters, places, books and manuscripts mentioned in the text. Copious footnotes give detailed information and quotations from primary source books that throw light on the subject as it proceeds. Roughly speaking, the footnotes are of two kinds: excerpts from books so rare that they may be found only in ancient libraries, precious manuscripts, several of which exist only in one or two copies and are practically inaccessible; or profound discussions of the text composing a synthetic study of the different aspects of Elizabeth's reign, or what historians have written concerning both. A mere glance at this feature of the work will give the student of history an idea of the immense industry of the author in gathering into one volume all available evidence.

The text is divided into two general sections, the contemporary and the non-contemporary Catholic writers on Elizabeth and the Elizabethan period. In the former group are the Exiles and the Appellants, represented by such important men as William Cardinal Allen, Father Robert Persons, Dr. Nicholas Sanders and Richard Verstagen. Also, there is a special article on Robert Southwell, S.J., whose "Humble Supplication to her Majestie," published in 1595, serves as a means of control of both the exile and the appellant writings.

The contemporary section, Part II, may be called the restoration of a page of national history, for it gives a picture of English Catholicism from a historiographical angle hitherto untreated. The Queen is portrayed as a political and religious personage, and the author interprets as true or false the historic projections of her.

Among the non-contemporary writers are Dodd, Butler, Milner, Lingard and Pollen, down to Hilaire Belloc, in the present day. According to Dr. Code, Belloc's writing does not satisfy the requirements of historical science. His denial of the value of references and his belittling of sources, force Dr. Code to decide that Belloc used no new material. However, Dr. Code notes that Belloc has never been accused of distorting truth to suit his purpose, and in his analysis of characters "he reveals research and judgment." But he is not "the historian of Elizabeth for whom the English Catholics have so long been waiting."

The Conclusion of the thesis is a summary of the historical codes demanded by both Catholic and Protestant students of history who are not content with mere statements. The tracing of what has been written to original sources, the examining of the trustworthiness of witnesses, the analyzing of influences that were brought to bear

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while the accounts were written are fundamentals in the present method in historiography.

Since the history of the sixteenth century, according to historical science, has not been embodied in one critical study, it is not yet cleared of legends and falsehoods. The necessarily limited character of Dr. Code's thesis prevents its being accepted as a satisfactory general history. However, the author offers a valuable suggestion that such a result could be obtained through the preparation of first-class special monographs. In the final paragraph, Dr. Code writes, "Hence it is the duty of Catholic scholars to provide a critical general account of that revolutionary change and its results [Elizabeth's reign when England changed from a Catholic to a Protestant country], for until this is done the Catholic historiography of Elizabeth will remain what it is today, an inadequate, and in many instances, an uncritical account of one of the most important chapters in all English history."

CLARA DOUGLAS SHEERAN.

Maurice Baring's New Novel

Darby and Joan, by Maurice Baring. New York: Alfred A. Knopf. $2.00.

IN HIS latest novel Maurice Baring is as frugal in the use of adjectives and the building up of sense impressions as Thomas Wolfe is prolix. His often jerky, bare-as-bones style pushes forward the narrative with such pace that seventy-five years are compassed in half the space of many a modern novel that is chronologically less ambitious. With this highly individual technique, which is similar to that in the "Lonely Lady of Dulwich" and other earlier novels, Mr. Baring presents a surprisingly adequate picture of the milieu he has chosen—some members of an Anglo-Continental smart set who travel with the seasons, hunt, fish, visit galleries and generally loll about.

Joan Brendon, whose life story is the subject of the book, is a striking character. Her education at the hands of her loving and eccentric father and their life in Florence and the South of France hardly prepared her for stern realities. Yet she accepted patiently the most crushing blows and on the two occasions she was deeply in love refused to marry because of her consideration for others. On the other hand, she actually contracted three "marriages of convenience" and suffered accordingly. Her ten years with solid, uncommunicative Robert Keith were particularly trying. Dr. Valea, who tried to refer her to the clergy, became a sort of father confessor for her, and might in time have brought her the consolation of coming into the Church had not unexpected family responsibilities forced him to leave Malta never to return. Joan accepted with her customary pluck the departure of her only truly intimate friend, and apparently her quest for faith ended there. With this one exception "Darby and Joan" does not deal with the questions that particularly agitate our day, but the picture of Joan with her patience and heroism in the face of loneliness and misfortune is not easily forgotten.

EDWARD S. SKILLIN, JR.

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A Trader in Death

Zaharoff, by Robert Neumann; translated by R. T. Clark. New York: Alfred A. Knopf. $2.75.

ANOTHER book about Zaharoff, the "armament king"? Yes, but this is really a most entertaining and informative study of an elusive personage concerning whom more fiction has been retailed (often with a purpose) than you can find in many circulating libraries. Herr Neumann has worked, detective fashion, to piece together the evidence. He frankly explains that it is sometimes impossible to trust the witnesses: and indeed finally one is left wondering whether it is all a dream or a tissue of facts. Yet some things Zaharoff has accomplished are evident, and the mere fact that he could have existed at all—a master of international intrigue—is deeply significant to the modern historian. Doubtless Herr Neumann's account is far and away the best available life of a most mysterious man.

Texts of Aristotle

Aristotle. From Natural Science, Psychology, the Nichomachean Ethics; translated and edited by Philip Wheelwright. New York: Doubleday, Doran and Company. $1.00.

THE ARGUMENT in favor of giving the student of philosophy actual texts no longer requires defense. Professor Wheelwright is to be congratulated upon having supplied the first of two little books calculated to make Aristotelian writings available to college men in agreeably smooth translations. We find that the principal advantage over previous versions lies in the clarity with which essential terms are Englished, great pains having been taken to avoid confusion. Though "excerpts," no matter how extensive, are at some disadvantage when compared with complete texts, it seems that Professor Wheelwright has included everything the student needs. His own introduction is competent and well written.

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